

SHE'S AFTER YOUR HAIR: DEVELOPING A SYSTEM OF TREATMENT AND
RECOVERY FOR THE REALITIES AND PITFALLS OF INFIDELITY
AMONG BLACK MALE PASTORS

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**PROPHETIC CONGRGATIONAL DEVELOPMENT USING
21ST CENTURY METHODS ESTABLISHING
STRONG LEADERSHIP**

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ABSTRACT

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This work was committed to the research and development of a model of treatment for Black male pastors who have struggles with infidelity and conducted at Christ Centered Church, Youngstown, Ohio. Infidelity is an issue among clergy because the problem exists in large proportions in the public square. The research was designed to begin a dialogue about infidelity amongst clergy, but specifically Black male clergy. A qualitative research model was established from senior pastors who consented to participate by way of a group setting. The model proved successful in that the participants desired to continue treatment towards being made whole.

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It is with great sincerity that I would like to thank Dr. Rhansyl D. Harris for persuading me to come this way for my doctoral education. At the very beginning he asked me who were my mentors and I told him Drs. Moore and Washington; he told me that I had the best. I would like to thank Dr. Moore and Dr. Washington for being just that...the best. I can never repay you for what you have poured into me over the past three years. You have brought me to another level of awareness, responsibility, and appreciation for the pastoral ministry.

I thank God for you daily as well as our group (family) that makes this process so much easier. For every tear, argument, debate, comfort and words of encouragement I thank you all...past and present. I also would like to thank Dr. I. T. Bradley and Dr. Kevin R. Dudley for their help and support with this work. I am also grateful for my sons in ministry for allowing me to make them the subject matter of this work and trusting me with their lives and ministries over the years.

Lastly, I would like to thank what I believe are the greatest group of people a pastor could ever have. I would like to thank all the members of the Christ Centered Church and all the staff and students of the Bradley Bible College and Paramore Ministries Incorporated. You are indeed my resume. Thank you for making me the leader you have made me over the years. My prayer is that I can continue to lead you to new and exciting places in the name of our Lord and Savior Jesus Christ.

DEDICATIONS

I would like to dedicate this work to my team. The people I could not have possibly done this without. Leta Marcella Paramore...my wife for twenty-seven years...you've been AWESOME!!! Brittne, Kenny and Janaya...thank you for being phenomenal children. You make parenting easy. To my dad and all my brothers...thank you for believing in me...ALL THE TIME!!!

INTRODUCTION

The Church of Jesus Christ is in a very challenging state. What we see on television is not the norm for most congregations. The Mega church paradigm is not the average church experience in America. The truth of the matter is the vast majority of the churches in America only average about fifty members. Churches that could be categorized as mega represent less than 2% of all the churches in America.¹ All research says that the Christian church in America is in fact shrinking. Thousands of churches close their doors for good every single year.² The question looms why is this happening?

Immediately, most would turn their attention towards things like the economy and the decline of family. Some would even blame the Hip-Hop culture for what has happened concerning the decline of the church in America. It is believed that the problem is more personal than systemic. The church is not declining because of the economy or any of the other things that are going on in our country; the church is in decline because

¹Harvard Institute for Religious Studies, "Fast Facts About American Religion," accessed September 7, 2014) http://hirr.hartsem.edu/research/fastfacts/fast_facts.html#sizecong.

²Christian Crier, "Why Are We Losing So Many Churches In the United States," accessed September 7, 2014, <http://www.patheos.com/blogs/christiancrier/2013/10/26/why-we-are-losing-so-many-churches-in-the-united-states/>.

of the decaying moral fabric of its leadership.³

The politically correct term is clergy misconduct. It is a term that is so politically correct it almost makes one want to excuse the behavior of the one who is engaged in the Misconduct. It is the equivalent of a teacher not wanting to call a student bad so they use the term busy.

Pastors are failing congregations across our country in staggering numbers. This is happening on both local and national levels. However, the area that hurts a church the most is the area of adultery.⁴ When a pastor becomes engaged in infidelity and adultery, it is devastating for a congregation. Money can be replaced. Egos can be checked. However, what do we do when a congregation has been ripped apart by the careless behavior of a pastor who has fully engaged in adultery?

This is not just an issue of cheating on a spouse, but this is an issue of cheating on the spouse, God, the congregation, and the community.⁵ The covenant of marriage is not simply a covenant that is sacred between a husband and his wife, but it is sacred and is made between God as well as the community. This being the case, when a leader of the church falls in this area, especially the pastor, the damage is usually nothing less than devastating for everyone.

Infidelity as it relates to men of God is not new. This is most clearly exemplified in the case of Samson in the book of Judges. Samson was on assignment as a Judge of Israel but allowed his penchant for strange women to jeopardize his place with God.

³Formerly Fundie, "10 Reasons Why People Leave Church, Accessed September 7, 2014, <http://www.patheos.com/blogs/formerlyfundie/10-reasons-why-people-leave-church/>

⁴Christianity Today, "Devastated By An Affair, accessed September 7, 2014, <http://www.Christianitytoday.com/ct/2007/January/2.51.html>.

⁵Ibid.

Samson fell in love with a woman he thought loved him, when in fact; she was only after his hair.

Adultery and infidelity are just like Delilah. They seem to serve a purpose for the pastor, perhaps even fulfill a need. The problem however is that infidelity dishonors the covenant that exists between the pastor and God. If not eradicated, infidelity will exploit each pastor, one by one until there is nothing left.

This work is committed to the process of exploring this very specific problem, as it exists in the Black church experience with male pastors. The intent of this work is to identify reasons adultery and infidelity occur so readily, and develop strategies and treatments that will address, correct and hopefully prevent infidelity from happening so regularly in the Black church.

Chapter one will present the subject of the research and a portrait of my journey and the context in which this project takes place. The reader will discover spiritual formation through a spiritual autobiography and the rationale for selecting this research.

Chapter two will examine existing models for this type of preventative ministry. Four leading congregations will be examine concerning their codes of conduct on the matter of adultery and infidelity as it relates to pastors. This will be done so that time will not be wasted developing something that already exist. A moral code of conduct is necessary. Without it, leaders cannot have standards to govern their behavior while serving the people in their capacity as shepherd.

Chapter three will develop the biblical and historical foundations for this work. There will also be a theological context that is explored in this chapter. Included in this will be both an Old Testament and New Testament text that anchors the work to the

Bible. This chapter will also cover the historical context of the work.

Chapter four will examine the problem of adultery, as it exists in this country as well as in the local congregation. In this chapter, we develop and sustain the reasoning for such a work to be done and executed within the Black church experience. The question is also asked in this chapter, do pastors who deal with infidelity inherit their issue from their fathers in ministry.

Chapter five will cover the research that was carried out with a group of sons in ministry who are all functioning as senior pastors. None of them have church plants. They have all been called to existing churches in bona fide denominations. They have all had some bout with either adultery or infidelity.

Chapter six will share the conclusion and intent for this work as it has been developed for the purpose of remedying a problem that is destroying the moral fiber of the Black church.

CHAPTER ONE

MINISTRY FOCUS

Kenneth Wayne Paramore is the fifth of six boys born to James Edward Paramore and Betty Jean (Nance) Paramore. He was born August 9, 1966 in St. Elizabeth Hospital in Youngstown, Ohio. Betty and James were married on December 31, 1955 in Youngstown, Ohio. To that union was born 4 boys, James Jr., Michael, Kenneth, and Greg.

I had a great time growing up in Youngstown, Ohio. To this day, those were the best days of my life. My mother and father were both very hard workers. My father worked in the steel mill without a high school education. He dropped out of school in the third grade to work in the fields. My mother did day work for a while and then finally landed a job with YHA (Youngstown Hospital Association). She worked in housekeeping; she did not have a high school diploma because she dropped out of school in the eighth grade to help her mother raise her little sister. Both of my parents were very caring people.

While my brothers and I were aware of our paternal side of the family we spent most of our time with our maternal relatives. In fact, we were very close to our mother's side of the family. We spent all major holidays with our maternal relatives. It was

because of this that my siblings and I perceived tension between dad and mom's respective sides of the family. Despite all of this, the Paramore boys grew up in church and with a great work ethic. In fact, I can remember always being encouraged to pursue my goals and ambitions.

I was raised to believe that I could do anything I put his mind to. It was great for me to grow up with James and Betty as my parents because I was somewhat of a freak of nature for that time being a very large child. I can remember weighing in for a physical to go to Nursery School and he tipped the scales at eighty pounds. I can remember getting another physical at eleven years old to play little league basketball, I was 5'11", and weighed 173 pounds. At age eleven, Kenny was the size of any grown man.

While this could have left me with a complex, I excelled in everything. In retrospect this was because of the love, support, and encouragement of my parents. My mom would go on and on about how handsome my brothers and I were. My father would never miss a game or an event that we were involved in. They were both very supportive of whatever we were doing. As I grew older, size began to work in my favor. Because my brother Michael was three years older, I learned to play everything with older boys. This being the case, I was usually bigger, stronger, faster, and more coordinated than all the kids my age. I began to excel in all things athletic by the time I went to junior high school.

My first sport was basketball. In the seventh grade, I was 6 feet tall, weighed 242 pounds, and one of the fastest on the team. My coach began to take interest in me and began to groom me for the next season. By the eighth grade, I was six feet tall and weighed 212 pounds. Much leaner and much quicker, for the first time, I was starting in

an organized sport. I dominated the season and felt very good. It was a great thing to go from not being able to play, to being the best player on the court.

The team went undefeated for the second year in a row and I won awards for MVP, most rebounds, and most points scored. It was a great year. This was also the year that Kenny I meet my first real girlfriend. I would lose my virginity to this girlfriend. We will call her E.

E was really advanced for and an eighth grader. Her body was overdeveloped and her mind was overdeveloped. In fact, E was the first time that I ever experienced French Kissing a girl. It would not be long before E would want different things. In fact, after we had been going steady for three months, E invited me over to her house to have sex.

I dribbled a basketball all the way to her house, which was about two miles away. Arriving at E's home, her parents were gone but the babysitter was there. E told me to use the ladder that was lying in the backyard and put it up against the roof of the back porch. I was supposed to climb up on top of the back porch roof and she would let him into the staircase landing window. The plan worked perfectly.

In retrospect, I am clear on two things. The first is, I had no idea what she was doing. The second is, she knew exactly what she was doing. She led me through the entire process and just like that, my innocence was gone at the tender age of thirteen. From that point on E wanted to have sex all the time and anywhere. While it should have been troubling, peers said that it was normal and that I was the King because of the amount of sex I was getting. What I did not realize is that a pattern was beginning to form in my life that would make life difficult forever.

We stayed sexually active through the eighth and ninth and grade years; we were

an inseparable item. However, something happened the summer of that year 1980 that would change my life forever.

My brother Michael and I were very active at church. We were involved in choir, Young David's, and Youth Council. There was a youth leader by the name of G who was really great with the kids. The pastor trusted her and the parents loved her. G made it a ritual that the Youth Council would celebrate the birthdays of all the kids in the ministry each month. In August I was the only one with a birthday, so I felt privileged that the party would be just for me. We had the party over one of the parent's houses, they were there, and all the kids were there as well along with G and the rest of the young adults that helped with the Youth Council.

The party was a great success. For me it was the perfect ending to a great summer, as I would be starting football practice and then high school in just three weeks. I got in the car with my older brother Michael and was prepared to go home when Michael reminded me to go get the albums we had brought to the party. I went back into the house to get the albums. As I went down the basement stairs, I could hear someone down there singing. It was the youth leader. She said, "Now that you are back, I can give you your real present." I said thanks. She told me to close my eyes. I held out my hands as if to receive something and I felt her move my hands out of the way. She walked up on me and kissed me. I was scared and ran upstairs.

This was scary for me because G was a grown married woman with two children. She was in her mid-twenties. I did not know what to do. When I got in the car with Michael, I told him what had just happened and his brother responded by saying, "yeah... right." About that time, G was coming towards the car with the albums in her hand.

When she got to the car, she simply said, “you forgot these” and smirked at me.

The next day G called the house. When I got on the phone, she asked if I had told anybody about what happened. I said I told my brother, but he did not believe it. She told me that no one would ever believe me. She told me that she was sorry if she made me feel uncomfortable and wanted to make it up by taking me to the movies with a couple of the other kids. However, when she came to pick me up, she told me that the other kids were not going to be able to make it.

We went to see a thriller by the name of Body Heat. It was a very graphic movie with extremely strong sexual content. During the entire movie, she fondled me under her trench coat. After the movie, she told me she had to stop by her house and make sure the timer was on for the lights. When they went in the house, she did everything but check the timer for the lights. It was then I noticed pictures of what had to be her husband. All this time I thought he just did not come to church with her. It turned out he was stationed abroad in the service.

That evening she seduced me. It could not have been for very long because I made it home without any challenge from my parents. It felt like forever to him. The next day G called Kenny and told me that if I mentioned it to anyone it would cause problems at the church for my parents and I would probably have to move. For whatever reasons, I believed her. Just like that, for the next two years I was in this relationship with seemingly no way out.

Her only real purpose was sex. She told me that she loved me. Because I was large and looked older, she even took me places and introduced me as her fiancée. My parents were none the wiser because of how she manipulated me. I would leave home

dribbling a basketball or riding my bike and she would pick me up several blocks away; when she was done with me, she dropped me back off.

The whole time I was involved in this relationship with G, I was still in a relationship with E. G told me that it would help the two of us stay together if I kept his relationship with her. That is what I did. It was during this time E told Kenny she was molested by her stepfather. He was a licensed minister. In retrospect, this explains why she was so promiscuous.

I was in a bad way. My first two relationships were only about sex. I learned through these experiences that male/female relationships are only about sex. This would become the template I would live by for the next few years of my life. Also, this was damaging my opinion of the church. It was setting a precedent for me that church was the place I loved that always let me down. Church was the place that takes advantage of me.

Because of my exposure to a woman who was ten years my senior at such an early age; I learned how to manipulate girls my own age leading me to become promiscuous. The whole while I was still in the relationship with G, I wanted out, but did not know how to get out. In the midst of a life of sexual promiscuity, I felt the call on my life to preach. My life was a mess. I felt trapped, blessed, lost, abandoned, confused, and focused all at the same time. I spent most of my sophomore year skipping school to meet G. The only thing holding me together was the unconditional love of my parents, singing in the choir, and playing ball; these became his hiding places.

Two years passed and G is still around. She tells me she wants to see me. I walk about three or four miles to her house. We do what we normally do, but it is late and I had to get home and prepare for a football scrimmage the next day. G refuses to take him

home and I become upset. I would get in a lot of trouble if she does take me home. She says, "Take my car" and laughs. I go downstairs, get into her car and drive home without a license.

I get home a few minutes late and my mother asks me how did I get home? I said I drove home. His mother said drove what? Kenny responded G's car. It is true, mothers can tell when something is wrong with their children simply by looking at them. She started crying and got my dad up. They took G's car back. My father drove her car and my mother and I followed in the family car. It was the longest ride of my life. There was no fussing, just crying.

When my father arrived at the house, he told me to get out of the car. They walked up to the house and knocked on the door. G opened the door and my father hit her in the face with her keys and only said one thing, "He's a child." Just like that, I was over. There were no charges filed. There were no meetings. There was no counseling. Life just went on. It became one of the family secrets, but the damage had been done.

This is a terrible problem in many families, but particularly Black families. We have so many secrets. Because we have so many secrets, we have so many dysfunctions. I received no help to process what had been happening. My parents did not ask me how long it had been going on. They simply ended it that night and forbade me to go back over there or to see her again other than at church. That was it.

It would be years later before I would understand the impact that everything actually had on me. I would be thirty years old. I was preaching revival at my home church. G came to the revival. After the revival she got in the reception line to shake the

preacher's hand. When G got to me she reached out to touch my shoulder and I nearly jumped out of my skin. This was still an issue for me after so many years.

For the next five years after the night my parents rescued me, I would sleep with anyone who would have me. I did this knowing the whole time that there was a call on my life. This was amazing because I could do this without any conviction. Nothing inside me said I was wrong. No witness I had encountered so far challenged me to live in another direction. This was tragic for someone who was being raised in church.

I knew I would preach. The call was very strong and pronounced. My gift was obvious, but my addiction was just as obvious as my call. I would literally tell God in prayer that I could not preach right now because I was sick. I would tell God as soon as I got everything out of my system I would preach. This is all going on in the mind of a sixteen year old.

In the meantime I excelled in football and was highly recruited by many colleges. I decided to go to the University of Akron because I was afraid to go far away from home. I also made this decision because my mother wanted to have the opportunity to see Michael and me play together.

It is February 13, 1984 the day before National Signing Day. My coach calls me into his classroom and says, "We have a problem." I only had a 1.999 GPA and you have to have a 2.0 to sign. When I was skipping school, I flunked English and that "F" was keeping my GPA at 1.999. It was a sight to see. The 6'2" 255 pound giant breakdown and cry like a baby in front of everyone in sight. My coach took me to the office and shared with the principal what was going on. The principal looked at Kenny and shook his head. He then said, "You better not let us down." He got on the phone and said, "I have student

number here in my office, and he has an F on his transcript that should not be there. I need it taken off immediately.” Just like that, I was on my way to college on a full athletic scholarship.

Senior year was uneventful; I just got through it. I left for college two a days in August. They started football practice a day or so after my birthday. I was barely eighteen. I played well the first week. My coaches were impressed. It was the second week in the morning session that I injured my knee and would never be the same. Two weeks later I was having surgery on my knee and knew I would never be able to play the game again at the level I was used to playing.

This was a problem on two levels. First, it was a problem because I was depressed. I stayed in my room a lot and did not go to class. Secondly, it was a problem because I had not learned to be a student. I was really smart, but never applied myself. I took all tests by memory. I would literally remember everything the teachers said enough to get C’s on all my work. However, this was college. That methodology was sure to fail and it did. By the end of the semester, I was on probation. By the end of the year, I was dismissed from the University of Akron.

Again, I cried. I drove to the University to see the dean without an appointment. It was either chance or divine intervention that the dean was in and agreed to see me on the spot. I told the dean how he had to let me back in school. The dean told me that he did not have to do anything. The dean asked me why he should let me back in school. I told the dean, “because if I go home I’m either going to kill somebody or I’m going to get killed.” The dean looked at me and said, “I don’t know why I’m doing this but you’re going to help somebody.” The dean let me back in school with my scholarship.

From that time, I had to become a student. Somehow I did. I went from a .98 GPA to the Dean's List. Things were turning around. I had a great girlfriend. I was a student leader on campus. I could not play ball anymore, but I kept my scholarship. There were still two things not going quite right. I still had not answered the call to preach and I still had this looming problem of promiscuity.

The first was easy. I answered his call on March 4, 1987 while sitting in church with my girlfriend when the invitation to Christian discipleship was extended. My girlfriend begins to get up and go down for salvation. I tried to grab her arm but she snatches away and goes. At that moment, I the Lord said, "I'll take everything if I have to." That was on March 1, 1987. We went to Noon Day Bible Study that Wednesday and one of the ministers asked if I had a call on my life; I told him yes. He asked what I was going to do about it. I told him nothing right now. He then took me to see the pastor and the pastor began to talk to me and minister to me about his life. Before that afternoon was over, I accepted the call to the preaching ministry.

My first sermon was preached on June 14, 1987. I turned twenty-one August 9, 1987. I was married December 12, 1987. All this had taken place and I still had an issue with promiscuity. It actually haunted me. I tried to talk about it with my pastor prior to getting married who simply said, "That just means you're a man with a healthy appetite for sex." He further stated, "Get married because it's better to marry than to burn." That was it. I entered both ministry and marriage petrified of messing up.

The temptation was staggering. Everywhere I looked, there was someone there willing to be with me despite my call and my marriage. In fact, it became clear to me that for some of them, if not many of them that were tempting me, marriage and ministry is

what made me a little more attractive. I wanted to be faithful; a good preacher but this thing was falling apart and I felt like self-destructing.

Things became their worst when I told my pastor how I felt and he only instructed me to be careful and protect myself. Finally, I met one that I could not outrun. Her name was D. D was an older woman and was telling me everything I wanted to hear. She was beautiful and she was intelligent. She was giving me all the attention I could stand and constantly reaffirmed my manhood. This was monumental because this was not happening at home. My wife was totally ignoring me in every way. In fact, in retrospect I believed that my wife was actually jealous of my success in ministry. By this time, I was twenty-four years old and pastoring one of the largest congregations in town. We had our first child and everything was going fine except our relationship.

D was putting it on me in large doses. Finally, I decided to go for it. We set up a meeting at a local hotel and I was to meet her there at 11:00 A.M. I left work early at the University and goes by the church to drop some things off at the office. While there, the phone keeps ringing. I ignored it at first but then I finally answered. The treasurer had been sick and I get news that he has just died. I go to the hospital to be with the family to pray and console them. In the meantime, D is waiting at the hotel.

By the time I get done with the family, it is after 1:00 P.M. When I arrived at the hotel, I was greeted with a very protestant note from D. Finally the lights come on for me. I was hit with the reality that my life was in jeopardy. The undeniable truth was that if the treasurer had not died, I would have gone through with the promiscuous rendezvous. To a large degree someone died so I could live.

This placed me in a panic. I was confronted with how profane and weak I actually was. I shared it with a close friend in ministry, but they only wanted to celebrate the miss instead of deal with what I was aiming at in the first place. It scared me that I would plan to do this in a small town like Akron, Ohio in the middle of a workday right downtown at the most popular hotel in town. Neither preaching nor marriage helped my issue of promiscuity. It was conceivably worse than ever before. The part that is most confusing to me, a twenty-four-year-old pastor is how everyone in my circle was okay and understands it. Hell, some of them recommend it. It is because of this that I do not reach out, but became a recluse in the pastoral ministry. I would go to preaching engagements just in time to preach to avoid dialogue with ministers. I enjoyed the attention of the women but was petrified of them at the very same time. My inappropriate thoughts raced as I talk with women; I had volumes of plans in my head that I was afraid to initiate. I concluded that I was not holy and the church is useless in my struggle. I found myself running from myself making me very tired. I was fearful that it would not be long before I became like other pastors. Since I started preaching, there was always a fear within that failure would catch me at some point. Because of the depraved personalities around me, I was certain that at some point depravity would come to make its claim.

That fall I enrolled in his first counseling course and it was then that I received deliverance. At the age of twenty-six years old, I figured out that a church leader had molested me for two years of my life. I know it was wrong, but I never called it what it was. For the first time I called it molestation. I had also discovered that my first girlfriend was a victim of the same thing with her stepfather. This placed in me the understanding that relationships were simply for sex. I also learned that my disdain for my wife was

because she would not simply be a sex object, but she wanted a real relationship. This perplexed me because there had been no practice in developing a legitimate relationship.

Now the challenge was for me to learn how to resist my flesh and be in a productive and meaningful relationship with my wife while teaching my daughter to avoid people who have problems like his. I needed a miracle!!! I needed a miracle because it is impossible to be disciplined in polygamy and polyandry yet try to practice monogamy. It does matter how much you love God, someone has to make you a disciple in order to pull off Christianity with any level of success.

Just as troubling was the reality that it would be impossible to be a good pastor if you are a terrible Christian. The two seem separate in today's church context of permissiveness, but they are very intricately intertwined. I needed miracle. It was overwhelming for me and I did not get better, I actually got lost. I became a workaholic. Between the ages of, twenty-six and thirty-three I started approximately seventeen ministries. I did this while growing the church to be the largest Black Baptist church in the city. The ministries included a non-profit community development corporation, a daycare, an adult daycare, a tutorial program, and an accredited Bible college.

While my wife and I were living better than we ever have, the relationship was worse than it has ever been. She was very detached from me and I was very oblivious to her. With this going on, we somehow manage to be the darlings of the church. I learned that the majority of people really do not care about the pastor or his family; they just want you to produce.

I was nearing burnout; my wife and I could barely hold a conversation. It was during this time that my mother becomes sick with an aneurism and dies within thirty

days shattering my world. I was indeed a momma's boy. In fact, my familial support did not come from my father's side of the family, but it came from my mother's side of the family. The only surviving relatives on my mother's side of the family would be a cousin, my grandmother Edna and my grandfather Henry who were both in a nursing home suffering with dementia and several other debilitating diseases. This was devastating for me. My wife however was wonderful. My mother was in the hospital an entire month before she passed and my wife was there every day without fail. I stayed in Youngstown during the entire sickness. I would only come home on Sundays to preach and then go right back. My wife was very instrumental in running the ministry in my absence during that time. It allowed me to see another side of her as well as another gift she possessed.

In the meantime, while all this was going on, D surfaced again. While we were going back and forth between Youngstown and Akron D decides to show her support. She brings a dozen red roses to the church and leaves them at the reception desk with a note that read, "For pastor only." My wife walked into the church after coming from Youngstown to check messages. It was about the time of aerobics class. She saw the flowers, read the note, and proceeded up the stairs into aerobics class and began to beat D with the flowers.

When I heard about the drama, I was nervous about everything. I did not know what would happen. My wife called me and told me that the deaconess wanted to meet with her on Sunday. I just asked if she was okay. The incident in fact helped me with my relationship. My wife over the years had become super insecure and being gone not all the time working helped. We were always in a place where we could get a divorce any second. The tension was unbelievable. However, this episode somehow opened my

wife's eyes to the fact that the flowers were not so much a gift to him as much as it was a gesture against her. It was clear that he was not in town and had no idea that the flowers would be there. D was thirteen years my senior and was very clear about what she was doing and perhaps even starting.

I understood that I had not actually chosen D as much as she had manipulated me. She really did understand what she was doing. She was trying to manipulate me into choosing her and it almost worked. In some cases it did work. The plans never solidified or carried out. When the deaconess' and my wife met that Sunday, they told her that as the First Lady it was her job to maintain a witness for the Lord. They said, "That being the case, the next time something like that happens you don't jump on them in the gym. You take them in the bathroom and wear they ass out!!!"

While this was embarrassing, it was good because it started a healing process for my wife and she begin to feel less insecure about her role in the church as I begin to use her more. The wonderful thing was that the older ladies received her. While all of this was going on, I still felt empty. The funeral services for my mom has come and gone and I could not shake the emptiness.

In November of 2000, I received a call from a preacher who was in a service where I preached. He was interested in starting a fellowship with several other preachers that would be both a social network and a ministerial network. He wanted to call the group "The Brethren." This would be the worst thing that I could ever get involved with.

It started out with five pastors. The pastors were all from different cities in Ohio. The idea was to have quarterly three-day mini conferences at each other's churches. They would make them open to the city and on the last day invite their churches in to

participate. The lectures and the worship were phenomenal. It was church on another level. The classes and the worship services were packed. They saw high praise, deliverance, and salvation in their meetings. The things that threw me off happened after church.

I heard that there were preachers who did things, but I had never really experienced it to this point. After Friday night service in their first conference, they met in their organizing pastor's office to decide where they wanted to eat. The idea was to discuss the week and to pick a venue for the next conference. Their leader asked if they wanted company for dinner or not. One of the other brothers said company would be fine. Kenny shrugged his shoulders and walked out because he had no idea what they were talking about. When they arrived at the restaurant, they were escorted to a room in the back of the restaurant. It was clear that they knew the leader by name.

When they walked into this room separated from the rest of the restaurant by a curtain there were five women waiting for them with drinks already ordered. I was very nervous and very curious at the same time. I sat down and immediately one of the women sat down next to me. She introduced herself and began to hold conversation with me, clearly to relax me. I had never been a drinker because of the heavy binge drinking I saw my father do as a child. In addition, two of my brothers were functioning alcoholics, so I did not drink. However, I did have that spirit of promiscuity in me. So while I did not drink, I did partake of the woman's company and quite enjoyed it.

When dinner was over and everyone headed back to the hotel. It became clear that it was the intention of my companion to go with me. I really wanted her to go, but my

paranoia would not allow it. I had the largest ministry of all the pastors and had a severe problem trusting people. It was probably from my failed relationships, the molestation by my youth leader, and the feelings of abandonment with my mother dying. Never has dysfunction served such a great purpose in the life of a person as it did that night. The truth of the matter is I wanted her in every way. I did not decline because I was saved or holy; I declined because I was afraid of being caught and losing everything. If I thought there was anyway the subject would not come up again in wrong company I would have done it. I could not find the guarantee so I passed.

This ritual would go on for nearly three years. There was a time when I felt superior in my commitment to the Lord. All my friends were married and taking these women to their room and I was not. Then I came to myself and realized that I was just as guilty as the others because I never protested. I always went along with it. I also continued in the fellowship and perpetuated the sin. Finally, it got to a place where everything went wrong. It was the last conference of the year and things were awesome as usual. This time they had enough money to invite a renowned Bishop in to speak for them. They were very excited about the ramifications of this particular service. They were optimistic of what it would mean for them as a group that was trying to get national exposure.

I rode with the leader to pick up their speaker. He was very congenial and very ostentatious. The very typical gator shoes and gold rings and watch were his adornment. He also wore a full-length purple mink coat. I thought this was sure to be interesting. My hunch could have never been more accurate. Less than two minutes into the ride the profanity started. That did not bother me at all; I had heard and done plenty of cussing.

Then the guest Bishop began to inquire not about church, but what would the entertainment be after church. He gets into this long descriptive account about his dealings with a woman back at his church. The details are so descriptive and candid that they made me very uncomfortable. The leader of The Brethren however is enjoying every detail. Finally, in a dare, the leader challenges the Bishop to get her on the phone. This was a defining moment.

The young lady on the phone had no idea that the Bishop had her on speakerphone. He was baiting her into confessing everything she had done with him in very graphic detail. The only thing I could think of was my daughters. In that moment, I coughed and the Bishop had to get off the phone. My heart sank at what had just happened and how far I had allowed things to go. I rode the rest of the way and sat all through lunch without saying a word.

I arrived at the hotel first and did not comment on the matter. I saved it for conversation I knew would occur with the leader later on after service that evening. As I got out of the car, the leader told me that he had a surprise for me later. I chuckled and went to the room. All I could think about was that girl and all the other girls that he had silently watched participate in their drama for the past three years. I was disgusted with myself. Finally, it was church time. I made my way to church and for me church lacked power. However, it was clearly just for me. It was evident that the Bishop had slayed the place in the worst way, but I was vexed. They had their usual discussion of where dinner would be and I told them I was not feeling well. I told them I would head back to the room and talk to them later.

I arrived at the hotel and take the elevator to my floor. As I approached the room,

I see a tray for room service outside of my door. I figured the person across the hall was probably being silly and ignored it. I pull out the key to enter the room only to see the door propped open by the security lock and the television light flickering. I pulled back out to check the room number again to make sure I had the right room. It was my room all right. Going in very slowly and looking around, I saw one woman in my bed and another coming around the corner from the bathroom.

This particular woman in the bed was beautiful. I had a High-school crush on her. There is no telling what would have occurred if she did not have the other woman with her. It is embarrassing for me to admit, but the thing that stopped me from proceeding was not the high level of immorality. To the contrary, my protest was purely a carnal one. When the other woman came around the corner, she had his brand new tailor-made dress shirt on. To which his response was, "Is that my shirt?" "Y'all got to go."

I stood outside while they got dressed and walked them downstairs. When he got to the front desk with intentions of letting the manager have it, the manager told him that his wife said it was your anniversary so we let her right up. I asked who had told him that this woman was his wife. The manager shared that the leader had been there and told him what to do.

I drove to the restaurant, cussed out the leader, and never returned. However, what stayed on my mind was how close I came to losing everything spending time with The Brethren. I thought about how much I had participated in the craziness that was going on. I also analyzed my reasons for not committing the sexual acts had nothing to do with my love for God, but more so my love for my lifestyle and popularity.

Context

Christ Centered Churches of America is the new name of the Christian Revival and Discipleship Center headquartered in Youngstown, Ohio. Christ Centered Church of Ohio is a Christian, independent church organized by Kenneth W. Paramore in 2004. The context is in a fifty-mile radius of Youngstown, Ohio, which represents a cluster of near devastated small towns from northeastern Ohio and Western Pennsylvania. The city of Youngstown like other early American cities thrives on agriculture and industry, however, African Americans with its rich history is poorly represented. The chief staple of the area was steel. The city boasted of having no less than twenty steel mills or subsidiaries thereof functioning at the same time at maximum capacity. The Mahoning County at one time was known as a steel county.⁶

If you were born before 1979, you were able to see the city of Youngstown in its heyday. In the 30's, Youngstown became increasingly more an industrial city for not just the country, but also the world. Within a fifty-mile radius of the city, rubber plants and steel mills were booming everywhere. This being the case, it also made it a great place for church as well.

It would be difficult to find any church not full in the Mahoning Valley area on a Sunday; but soon all this would change. In 1979, they begin the mass closings of all steel mills in the area. Thousands of men and women were out of work. This affected the area in such a way that it has never recovered. The city of Youngstown between 1980-2000

⁶Jos. G. Butler, Jr., *History of Youngstown and the Mahoning Valley* (Chicago, IL: American Historical Society, 1921), 128.

had its population plummet from 115,423 to 82,026.⁷ The current population is 65,405. The city is constantly shrinking.⁸ This over the years has contributed to the fall of the urban area as well as the decline of education and the church. Currently, most churches are near empty with only a few that are about half full on Sunday morning.

The Shiloh Missionary Baptist Church, United Baptist Church and Christ Centered Church have all been very fortunate to exist at a very high level of efficiency in these declining times. The aforementioned ministries represent the Churches pastored by Kenneth W. Paramore over the past twenty-five years. They all represent the context of this project. They all represent the fabric from which this project emerges.

In the past twenty-five years, 136 preachers received license to preach from these three ministries. Of these 136 preachers, eighty-six of them are women. A “Daughters of Zion” meeting was held specifically for the women that have been licensed and this was the documented total. Of these eighty-six women, none are senior pastors. However, of fifty sons in ministry, eleven are senior pastors of various churches in various parts of the country. Even as this work is emerging, another son will become a senior pastor.

It is apparent that all of the sons in ministry have the same style of ministry from which that they were birthed. They all have churches that embrace very demonstrative worship, a strong emphasis on Christian Education, tithing, and the development of newly called ministers. All of the sons thrive in ministry. They all have very productive churches that are well established. It is also noteworthy that none of the sons have planted

⁷“The Citywide Conditions of Youngstown” City of Youngstown.com, accessed August 23, 2013 <http://www.cityofyoungstownoh.com/Youngstown State University>.

⁸“Youngstown, Ohio: The Shrinking City” city data.com, accessed August 23, 2013 <http://www.city-data.com/city/Youngstown-Ohio.html>.

churches, but they have all been called to existing churches within traditional denominations. The fundamental difference in these churches and many that exist is scripture trumps everything. This is not in theory, but in practice. These churches are not governed by constitutions and by-laws, but are governed with the Holy Bible, which is the scriptures, which is the Word of God.

To say the least, this has caused great struggles to convert the church from a religious church to a relational church, but it appears that all transitioned safely to that place of existence and operation. None of the sons have been voted out of a church. All of the churches have grown under the current leadership. Moving from the religious format to the relational format works in our cluster of churches.

When applying the title of religious to a church verses relational there is an explanation that should be given. A religious church focuses more on the protocol of denomination more so than they do on the interpretation of scripture.⁹ It is only in the application of scripture to our context that we find the church becoming relational to Jesus Christ as represented in the word verses the sterility of honoring protocol that may or not be in biblical principle. The relational church produces a much more organic church environment that is conducive for growth and connectivity.¹⁰

When the church is organic, it produces biblical success in ministry. The sons have inherited the success of the parent church. However, with that success, it appears that the sons have also inherited the failure, or challenge that is associated with the parent

⁹Glenn McDonald, *The Disciple Making Church* (Grand Haven, MI: Faith Walk Publishing, 2004) 25.

¹⁰Roy Mason, *The Church that Jesus-Built* (Clarksville, TN: Tennessee Bible Baptist Church Publications, 1977), 44.

church as well. All eleven pastoral sons have had marital problems because of some form of infidelity. Some have had all out affairs and others have been guilty of infidelity by way of inappropriate communications and relationships. Like in physical conception and birth, parents can pass negative traits and diseases, so too in spiritual conception and birth the parenting of preachers is also vulnerable to the same. We tend to pick up the traits, values, disciplines, and dysfunctions of those who have raised us. The total of our existence affects who raises us.¹¹

The context plays a great role in this problem. Where there are very few gainfully employed sober men there will be a competitive environment concerning relationships. This is the case in the greater Youngstown area. Unfortunately, the women do not respect the barriers of existing relationships and clearly, neither do the men. Where poverty is up and murder is the norm, women can develop a take what I can get mentality. Men of God like the sons of the ministry can sense others vulnerability while simultaneously not being able to identify their own. This being the case, the context of a broken down city can very easily become the breeding ground for fallen men of God.

The context continues to support the behavior because in the midst of the depravity is the celebration of the gift. The worship experiences are phenomenal. The Word of God is being preached and taught on a regular basis. The church is growing, but the pastor is becoming more wayward all the time. The success of the ministry brings vulnerable women. The vulnerable women unknowingly exploit the vulnerabilities of the pastor, which he willingly ignores.

This context of the successful urban church in the midst of a blighted community

¹¹Larry E. Davis, *Race, Gender & Class* (Englewood Cliffs, NJ: Prentice Hall 1989), 147.

sends the psychological reinforcement of reasoning that says, “I cannot be wrong or God would not be using me the way He is.” It creates a cognitive dissonance in the pastor. This could pass on to him in the spiritual as easily as traits pass in the natural through behavioral genetics.¹² To be clear, the context of this work is not a physical locale alone. However, it is a spiritual, emotional, and mental dysfunction; inherited from a father. This is legitimized as the participants of the research are not all in one place physically, but they are all in one place professionally, emotionally, mentally and spiritually. Therefore, we proceed with a context that includes more than a geographical demographic. This context includes both natural and spiritual data that will be measured.

The synergism of this project is indeed unique. The pastor that is a part of this project is not simply using a local church for context. The context is actually the pastorate itself as it relates to the subculture of his spiritual sons in ministry. The issue being explored is infidelity. However, the exploration is not of infidelity as it relates to the Christ Centered Church, but infidelity as it relates to the ministerial posterity of the participating pastor in this project.

The participating senior pastor has eleven sons in ministry that have been trained in his ministry from their introductory sermon to their call and installation into their churches. I have developed them from inception to assignment. I continue to mentor them to this point. The senior pastor has had bouts with infidelity and through research will discover whether or not his sons have struggled with the same thing in their ministry. The senior pastor will also develop treatment and exercises to deal with the issue of infidelity amongst his sons.

¹²Richard R. Bootzin, *Abnormal Psychology Current Perspectives* 6th Edition (New York, NY, McGraw-Hill, Inc.1993), 88.

The senior pastor suggests that there is a spiritual DNA in every preacher/pastor. That DNA comes from the one who has birthed them and nurtured them in ministry. This DNA can be challenged, and corrected, so that men of God can function effectively in ministry without the baggage of extramarital affairs and inappropriate behavior. The researcher, the sons in ministry and the senior pastor are all intertwined.

Synergy

In fact, it was my disappointment in myself that led to this work exploring the infidelity that is so rampant amongst male clergy. It is my desire to give both answers and hope not just to preachers who have fallen, but also to those who they have fallen with. It is also the aim of this project to shed light on the marriage dynamic for women married to a pastor. Most women have no idea that marrying a pastor is not the same as marrying a man.

I had been on a crash course with doom for a long time. The unresolved issues of childhood molestation, broken relationships, bad advice from spiritual leaders, and bereavement were going to cost me everything if I did not deal with my issues. Through counseling and prayer, I have healed, but continue to be in contact with so many who are clueless as to what is happening to them. It is a part of my calling to help these overcome what no one helped me overcome.

The actual focus of this work will be the eleven sons that I have produced from my ministry over the years. I will bring these senior pastors together and address the issue of infidelity in their lives and proceed to help them maneuver what took me more than two decades to work through. In some way, by helping them it will prove cathartic for me. The church of Jesus Christ is struggling in America. We tend to localize the text

where Jesus says that Hell will not prevail against the church. We isolate that to mean our church, or perhaps even the church in America. However, when Jesus makes the statement he is speaking of the Universal Body of Christ. Therefore, the church is doing well abroad and in third world countries, but the church suffers greatly in America. A great part of the suffering is due to the massive levels of infidelity that happens among clergy. As a male who has unlimited access to male clergy, the central focus of this work is on male clergy. Female and male clergy have different dimensions for ministry. Because of the existence of sexism in the church, there is a multi-layered issue that I have not been able to expose yet, but will in subsequent projects to this work.

CHAPTER TWO

STATE OF THE ART IN THIS MINISTRY MODEL

Models for Ministry

- More than 3% of women who attended a congregation in the past month reported that they had been the object of clergy sexual misconduct (CSM) at some time in their adult lives
- 92% of the sexual advances had been made in secret, not in open dating relationships
- 67% of the offenders are married to someone else
- In the average American congregation of 400 persons, with women representing 60% of the congregation, an average of 7 women had experienced CSM
- 8% report having known about CSM occurring in a congregation they have attended. Therefore, in the average American congregation of 400 congregants, there are, on average thirty-two persons who have experienced CSM in their community of faith.¹³

The aforementioned represent some of the basic statistics concerning Clergy Sexual Misconduct or CSM. Clergy misconduct is the new tag used for identifying a plethora of behavioral problems concerning primarily those who serve in the position of senior pastor or like positions of authority and leadership in the church community. The

¹³Diane Garland and Mark Chaves, *The Prevalence of Clergy Sexual Misconduct with Adults: A Research Study Executive Summary*, 2008, accessed July 24, 2014 <http://Baylor.edu/clergysexualmisconduct/index.Php?id=6740>.

distinction of sexual added to the tag specifies that the misbehavior or misconduct is sexual by nature. However, while knowing it is sexual does not explain the nature of the charge. A generic term such as clergy misconduct does not and will not capture the severity of what has actually happened whether we add the term sexual to the allegation or not. The church of Jesus Christ has become a culture of being nice.¹⁴ This causes the church to reference things in palatable terms rather than referencing things in biblical terms. The more the culture assimilates to being politically correct in verbiage rather than hermeneutically and theologically sound, the further the church gets away from calling a sin exactly what it is...sin. What this does is cause the language of the church to be synonymous with non-church entities. The church is specific of its cause and focus; therefore, the language of the church must remain as specified as the cause itself.

This problem emerged for the church at the earliest parts of its origin in Western Civilization. As Rome became more prevalent and dominant in the history of the Church the Roman Catholic Church controlled religion, politics, art and education. With this type of control the biblical tenants of Christianity slowly slipped away from the forefront. The church became a more palatable version of itself because of the society of which it was a now a part.¹⁵

As the Church begins to grow in power, land acquisition, taxes, and other critical points of society it begins to also accept gifts and special blessings, thus ushering in the beginning of severe abuse of power and corruption.¹⁶ The church exchanged favors for

¹⁴Ibid.

¹⁵Dr. Jack Arnold, "The Roman Catholic Church of the Middle Ages", thridmill.org, accessed July 24, 2014, http://thridmill.org/newfiles/jac_arnold/CH.BonifArnold,RMT.1.html.

special blessings and gifts among its members. It was not long before clergy requested similar gifts and blessings. It has been the practice of the church since that time to use palatable rather than theological language.

This has produced a culture that is afraid of hurting the feelings of even those who stand in severe need of confrontation. The question is, as we make church more palatable for everyone, do we make relationship with God more difficult to achieve. The fact that nicety changes linguistics does not mean it changes how scripture reads concerning the matter at hand. In exploring the vague topic of CM, and CSM, little addresses the issue of adultery of male clergy and more specifically that of Black male clergy. However, to stay true to the task, research on four denominations or religions identified what was in place by way of models for discipline and correction.

Roman Catholicism

CSM has cost the Roman Catholic Church 2.6 billion dollars since 1950. While Roman Catholicism has been very public in recent history concerning their problems with matter of CSM, nothing challenged or changed these occurrences from happening in the future.¹⁷ Roman Catholicism like most other religious organizations are ran as a private polity and are allowed to conduct their own adjudication concerning these matters. Roman Catholics have a system in place, but rarely use it against perpetrators concerning these types of crimes.

While nothing substantial can be found concerning the avalanche of CSM within

¹⁶“Middle Ages Religion,” accessed July 24, 2014, <http://www.middle-ages.org.uk/middle-ages-religion.htm>.

¹⁷Richard Baldwin Cook, Syndic Literary Journal, “And Also With You, accessed, September 9, 2014, <http://syndicjournal.us/syndic-no-5/essay-u-s-roman-catholic-hierarchy-by-richard-baldwin-cook/>

the Roman Catholic Church, it is believed that the Roman Catholic Church is responsible for at least thirty-six denominations developing official policies that identify sexual relations between adult congregants and clergy as misconduct that is subject to discipline. It appears that the public embarrassment of the Roman Catholic Church served as a warning to all who had not been addressing these very delicate matters of crime and depravity that were happening in church. The surprising thing is that only thirty-six denominations thought it expedient to address the matter. It seems the other continue with business as usual; whatever business may be.

What is interesting is that none of the data studied ever actually calls the person committing the act of sexual misconduct a perpetrator. It only calls them one guilty of Clergy Sexual Misconduct. It appears that the concern is the title of perpetrator may hurt either the reputation of the preacher in question or the institution of the church. It is amazing not to concur that the people are the church. The church does not stand alone as an impervious image that exists on its own merit. The church is the sum total of people who occupy it. The church is not an organization, as some would think where its reputation is apart from the people who participate. The church is an organism; the people who participate in it.

Presbyterian Church

Research stated that 23% of the clergy in the Presbyterian Church had engaged in some type of inappropriate sexual behavior concerning sexual contact.¹⁸ This is yet another very vague representation of an obvious problem that exists. Again, this is due to

¹⁸Harvard Institute for Religious Research, "How Do You Make Clergy Misconduct in the Church Worse," accessed September 9, 2014, http://hrr.hartsem.edu/research/quick_question29.html.

reporting done to protect the institution. Like the Roman Catholic Church, the Presbyterian Church also serves as its own formalistic polity with an independent judicial process. The only examples of the Presbyterian Church executing a documented judgment that have been found have been cases that have been carried into civil court.

The good thing about all of these situations is the victim can seek justice in the civic courts when the church seems to fail them. However, this type of secular justice can come at great expense and public detriment to the individual victim and their family as well.¹⁹ The Presbyterian Church uses as its guide to seek justice the following: Early attention to complaints of CSM. Officials must be familiar with several statutes of sexual harassment law in their area. Focus should be on protecting the congregation as a community and not the church as an institution. Avoid using God words to manipulate victims and all ecclesiastical lawsuits should have neutral legal council to represent both sides.²⁰ This is good to ensure that the leadership of the church is not just being spiritual, but also legal.

Independent Black Baptist Church

While there are protocols in place for CSM in the Baptist Church, these protocols are in place in different governing bodies of the very polarized Baptist Church moniker. There are at least ninety different types of Baptist churches in America.²¹ The Independent Black Baptist Church is just one. In this denomination, each church is self-

¹⁹Ronald R. Stockton, *Decent and in Order: Conflict, Christianity and Polity in a Presbyterian Congregation (Religion in the Age of Transformation)*, 36.

²⁰Ibid.

²¹Bill J. Leonard, *Dictionary of Baptists in America* (Downers Grove, IL: InterVarsity 1994).

governed. A constitution usually governs the church, which is prayerfully both biblical and legal. Typically, the main resource used to draft the church constitution is Hiscox Guide to the Baptist Church and Robert's Rules of Order. In most cases, these two books will carry more weight than scripture in the development of a church constitution and or by laws.

If a congregation is involved with a fellowship, conference or convention they may solicit the help of the leadership of that organization. In every other instance, the congregation decides on what happens to both the pastor and the victim in a case of CM. This process differs drastically from church to church resulting in the removal of the pastor or nothing. Readily, nothing happening at all is the case in most Independent Black Baptist Churches. If the pastor is a phenomenal orator nothing or very little will happen. If the pastor is marginal in his preaching and teaching skills, he can expect the worst. We watched this happen recently when Bishop Eddie Long of Georgia, allegedly committed CSM. However, the media had both pictures and testimonies Bishop Long left his pulpit for a very brief period and continues this day doing ministry on the same international level that he was enjoying before the alleged adultery and infidelity.

To specify the matter of CSM to adultery in the Independent Black Baptist Church will return zero findings of any real research or work done to address the matter. While Dr. Candace R. Benyei, who's research will be added in this document later, has done groundbreaking work on the matter of Clergy Misconduct there is a lack of information that deals with the specificity of adultery. The Independent Black Baptist Church seems to be the most negligent in this area of all those that have been researched. This work emerges out of this context.

United Methodist

Research indicated the United Methodist Church is the only denomination that criminalized both clergy and laity for CMS. This is refreshing because in the matter of sexual misconduct in many churches, clerics usually shoulder the blame as a positional problem rather than a power problem. The position of pastor or religious leader does not always mean that person has power. There are many instances where the pastor of the church is powerless and manipulated by a layperson within the congregation. In the matter of adultery and infidelity, the one with the position actually had the power. However, with the United Methodist Church, their process seeks to search out the guilty party whether they have a position or not.

The United Methodist Church has a handbook online outlining CMS offense with clarity. They are:

- Sexual Misconduct
- Sexual Harassment
- Sexual Abuse
- Sexualized Behavior
- Pornography

Each offense has a detailed explanation as to what constitutes said behavior.²² It is encouraging to see a denomination place justice before justification. The aim of the handbook was to assure justice by the following:

- Truth Telling

²²United Methodist Sexual Ethics Policy, accessed July 24, 2014, <http://www.umsexualethics.org>.

- Acknowledging the Violation (Corporate Confession)
- Compassion
- Protecting Vulnerability
- Accountability
- Restitution
- Vindication²³

While no research yielded a model that was an exact fit for this work, the one that came the closest to being a model that this document could adopt would be that of the United Methodist Church. It is imperative that church leadership clearly and articulately represents not just the interests of the people who attend, but also their safety and identity as valued human beings of the community.

The thoroughness and thoughtfulness of the United Methodist Model is one that could serve as a template for the development of one to serve independent congregations across the country. The development of this model in handbook form to go along with several stages of treatment will make the idea of fallen preachers easier to speak of in a much more conducive and healing light.

Over the years, there has been extremely guarded conversation about adultery and infidelity as it relates to the preacher. It is more than likely because the congregants associate the pastor and the sacred trust they have by the congregants to be co-equal with

²³Ibid.

deity.²⁴ The Independent Church structure would benefit from such a model. CSM policies adopted in the church allow both confrontation and healing. Law is not just present to identify sin, but if viewed correctly law can also point us toward a solution.

It is in fact the Law that shows our sin in scripture. Repeatedly for thirty-nine books, mankind sees himself failing because there is no way to adequately nor accurately live up to the weight, mandate and penalty of the law. That law definitely shows vulnerability and imperfection on the part of man. That law even shows depravity. However, that same law points to the solution as well. Genesis chapter 3 narrates the fall of man, there is also in that same narration the proclamation of a solution coming; a solution that will fix that which has been broken.

In the matter of infidelity and adultery, the Black Church has become broken. If there is no law to model how to deal with the failure, the failure becomes normative. Challenged and unaddressed failure is devoid of systemic solutions. By embracing a code of ethics that can clearly point out what is wrong and then adopting a procedure of recovery for those who have been involved in the wrong, we can come closer to realizing a healthier church. The church and its leadership are not exempt from injury and will at some point become be devastated by the blatant inhumanity exemplified by their leader towards them. The idea however, is that a system of confrontation, correction and healing be established that will help the church bind up her own wounds rather than pray about a matter that will never change if the church does not. The idea is to bind up wounds so that the church can be of assistance to those who are in worse condition than the

²⁴Candace R. Benyei, E. Larraine Frampton, Nancy Myer Hopkins, Patricia L. Liberty and Deborah Pope-Lance, *When a Congregation is Betrayed: Responding to Clergy Misconduct*, ed. Beth Ann Gaede (The Alban Institute), 20.

leadership.²⁵

This work advocates the treatment and recovery of those who have fallen to the sin of adultery, and infidelity. It will be the suggestion to every Independent congregation who adopts the process of treatment and recovery to also use the United Methodist Handbook on Sexual Misconduct as a template and model for their congregation to address the problem of the sin on the front end.

The placement of a standard can deter substandard behavior. It is impossible for a leader to perform on a substandard level if standards are not in place. The Independent Black Baptist Church is guilty of not having standards for these kinds of issues. Although the Bible provide standards that govern human behavior, for many leaders, it becomes an ideal to which they hope, but never a rule by which they live. The community of the local church must do better at making the ideal the rule. One way to establish standards is to articulate and codify congregational values based on scripture. Attached to these values should be definite consequences for breaching them.

Pastoral conduct and behavior should reconcile to biblical and ethical standards with grave consequences when violated. If consequences are not articulated and codified, compliance will not be forthcoming. Most preachers can handle criticism; they deal with it daily; however public critique and possible demotion with a salary cut is a different matter. When this happens, a definite change will manifest in the behavior of the Black male clergy. It will happen because both the standard and the consequences for serving beneath that standard become enforceable.

²⁵Henri J. M. Nouwen, *The Wounded Healer: Ministry in Contemporary Society* (New York, NY: Image Books, 1979), 88.

CHAPTER THREE

THEORETICAL FOUNDATIONS

Church is a microcosm. This is a fancy word, which simply means that the church is a smaller version of the larger society. Whatever happens in society also happens in the local church assembly. There is a group in the Body of Christ who believes that somehow the church or the denomination is above this. Many would like to believe that what goes on in the world does not exist in the church, but the reality is at no time do people cease to be the people they are; not even when they come to church. Their pains, struggles, hang-ups, and habits follow them to church. While we are trying to become better we are still necessarily who we are. Therefore, the church becomes a microcosm.

This is not difficult to embrace when the concept of microcosm involves doctors, lawyers, nurses, teachers and other professionals who come to our churches for worship. Forgotten is a component in our society that does not strengthen or help to develop the moral fiber of the church. To the contrary, it challenges the moral fiber of the church. All of those in the previous list made of flesh, and society is always exploiting our flesh.

Videos, movies, internet, telephone services, books, magazines, Myspace, Facebook, Twitter, texting, sexting and many other things are constantly soliciting our

animal urges to come forth from their buried recesses. This is not just true amongst the unchurched, the carnal, and the heathen; this is also true for the saints. It is not just true for those who sit in the pews but it is also true for those who occupy the pulpit. Our flesh is constantly being exploited and challenged. The truth of the matter is we are not always successful in our resistance of this exploitation. In fact, the opposite of this is proven more readily to be true in that whatever is going on in the world to some degree will manifest itself in the church. For the local church is indeed a microcosm of the larger society

This work is being done to address a challenge that is taboo to discuss outside the fraternal order of the male clergy. We all know that it is happening because it is happening in the larger society in massive proportion. Remember the local church is a microcosm. Therefore, if it exists in society, it probably exists in your local church. We must begin to write honest and scholarly material that will offer help to those who are being destroyed by it. It is a very difficult task to watch the landscape of the church and not see the best of us in some type of trouble concerning our inability to control and handle our flesh. Because of our raging arrogance, we do not seek and discover ways for us to deal with our dysfunction. To the contrary, we write best sellers and preach riveting messages about how we survived it. Thus, teaching a generation of new leadership that you are the victim even if you were the problem in your demise.

Infidelity, promiscuity, and perversion in the brotherhood of the clergy really do exist. While it is difficult to deal with, we dodge the issue that the moral fiber of the oldest fraternity in the world continues to decay and diminish. There are potentially hundreds of thousands of men of God confronted with is systemic ill. In order to address

this pervasive problem, we must first deal with a very hard truth to admit. Jesus said, “Ye shall know the truth and the truth shall make you free.” If we intend to be delivered from anything, it first takes truth to acknowledge that something bigger than you has a hold on you. The key is, while it is definitely bigger than you, it is not bigger than God. Let us share the truth so God can work on it.

Biblical Foundation

Where does this come from, how exactly does this happen? The truth of the matter is that true deliverance and understanding can only come through and by the Word of God. This issue of men of God falling prey to the lust of the flesh and infidelity to God and their spouses is not new. The scripture contains situations and circumstances just like this. However, the most compelling is that of a strong man named Samson.

Most every believer has some knowledge of this epic story found in the book of Judges the 16th chapter. It is about a certain man gifted and anointed by God to dichotomously do a common and peculiar task. To use these two words in the same sentence may sound like an oxymoron. However, when you work with God, your assignment can be both common and peculiar. It is common in that it relates to what God desires for all of mankind to do or experience. The commonality is related to the will of our sovereign God. This is the glue or thread that binds every believer and leader with a common assignment. We are all on an assignment that God has given us. However, we become a part of the peculiar when we allow God to anoint us and commission us to that particular thing in which He is going to use us to bring the assignment to fruition. To a great degree, we are all common, yet we are all peculiar.

Samson’s assignment was common for that day. It was his assignment to defend

and protect the people of God as they suffered through a time of recurring judgment for their blatant disobedience to God. Samson possessed a peculiar gift from God to perform a very common task. Samson was given strength to perform his work. It should be noted that his strength was not premised by a workout regime. His strength was not based on a special dietary commitment. Samson's strength was based on his personal commitment and relationship with God. He was a Nazarite.²⁶ He had pledged his life to a strict way of living that exemplified in daily living his commitment to three specific areas.

1. His God
2. His People
3. His Assignment

Perhaps the most pronounced part of the Nazarite vow was his pledge to never allow a razor to touch his hair. This was not just a thing he did. This was not a fad of the day. This was not a hairstyle that worked for him. This was a very private and personal agreement; a covenant between himself and God. His strength came from his connection to God. His connection was facilitated by his vow to God.

Satan moved to challenge Samson's vow, because if the vow can be broken then so too the commitment can be broken. If the commitment is broken, then surely the assignment could be compromised. If the assignment is compromised then the anointing can be tainted. If the anointing is tainted then the gifts will not work.

Samson was vulnerable to women. Particularly, Samson shows us in scripture that he had an appetite for women displeasing to God. He liked foreign women and he liked street women. He liked prostitutes. When Samson falls out with his parents, it is about a

²⁶*The Anchor Bible Commentary*, "Judges," Robert G. Goling (New Haven, CT: Yale University Press, 1975), 220.

foreign woman who is a Philistine. When in trouble in Gaza, it was because of a woman displeasing in the sight of God.²⁷ In this situation, Satan has stepped up his attack.

Samson is confronted with a woman he believes that he cannot live without.

This epic story teaches that the man of God should be very careful of having anything or anyone in his life that he feels he cannot live without. If anything in our lives has a greater impact on us than our relationship with God, we are flirting with what could be a catastrophic conclusion.

The story of Samson is fascinating in so many different aspects. One of the greatest of these is that Samson appears to be pushed towards poor judgment by a very simple case of compounded heartbreak. As his story is told, his misfortune with the women he desires seems to be the catalyst for his poor decision making and his inability to choose his faith over his flesh. In his whirlwind of flesh and anger concerning how his relationships and personal plans do not turn out right, it causes him to lose sight of his civic duty and his call that God has placed upon his life.²⁸

Her name was Delilah. She is both foreign and she is a prostitute.²⁹ By virtue of her profession, even if she loved Samson, she would not be faithful to him. In her profession, her greatest faithfulness would be to her own sustenance. She was trying to make a come up. She was trying to make a living. The premise of her involvement with Samson is not love or intimacy; it is gain. It is always amazing how many of us are effected and affected by people who really do not care about us, people that are actually

²⁷*The New Interpreter's Bible*, Vol. II (Nashville, TN: Abingdon Press, 1998), 853.

²⁸*The Anchor Bible Dictionary*, Vol. 3, H-J, David Noel; freedman et al. (New York, NY: Doubleday Publishing, 1992), 323.

²⁹*Word Biblical Commentary*, "Judges," Trent C. Butler, Vol. 8 (Nashville, TN: Thomas Nelson Publishing, 2009), 318.

only trying to make a come up.

In the end, she was not as interested in Samson as she was in collecting the pay for finding out what the secret to his strength was. While Delilah was simply after his hair, Samson is deceived because he is making decisions without the benefit of having the Spirit of God rest upon him. His ability to perform left him thinking that somehow he was still functioning for God. Many clergy do not understand that our gifts will work whether we are Spirit led or not.

Samson falls into what appears to be a system of operating on behalf of God without the Spirit of God. As he goes through each ordeal, he continues to engage the things forbidden touch. Yet, it appears he cannot help himself. God being God sets up a series of trials for Samson to go through. As Samson goes through each trial, he becomes worse in his habit. His reasoning gets the best of him. Each trial with Delilah leads him further off his path and closer to his betrayal of his ultimate commitment to his God.³⁰

It is amazing to follow Samson and find that not even his prenatal consecration is enough to keep him from his own flesh and sin nature.³¹ Samson's struggles symbolize the fickle love that Israel has with God, yet God continues to hang on to them and use them as his chosen vessel.³² The other miraculous thing to watch is how God uses the frailty of Samson to guide him towards judging the Philistines for their sin against God and their cruelty against the people of God. God finds a way to use Samson for divine

³⁰George F. Moore, *The International Critical Commentary, A Critical and Exegetical Commentary on Judges* (New York, NY: T. & T. Clark), 351-353.

³¹Trent C. Butler, *Word Biblical Commentary, "Judges,"* Vol. 8 (Nashville, TN: Thomas Nelson Publishing 2009), 319.

³²*The New Interpreter's Bible, Volume 2* (Nashville, TN: Abingdon Press, 1998), 852.

purposes despite his obvious flaws.³³

Samson wrestles with and falls victim to the same thing that Augustine presents in his studies. Augustine had the reasoning that simply because a person knows mandates of holiness, does not make them holy. Nor does it mean someone ignorant of the mandates of holiness cannot demonstrate a holy character. This being the case, holiness is not in knowledge of facts, but in the discipline of behavior.³⁴

In fact, Samson's total humility and blindness produces a discipline that allows God to use him to complete the assignment initially given to him. To that end, it seems that Samson was in a struggle between being who he was in his flesh and who God called him to be for divine purpose. This is not just an issue in Old Testament writing, but it was an equally challenging problem in the New Testament as well.

This truth also captivates the life and struggle of Simon Peter. Particularly as he struggles with what Jesus is purposing him to be in The Gospel of Luke, chapter 22. The verse is very familiar but the backstory is phenomenal. Jesus is moving closer to his time for the crucifixion. Jesus is desperately trying to move the disciples to a place of being ready. It is then that an argument breaks out among the disciples about who should be the greatest in the Kingdom. We should note here that the discussion concerning the greatest only comes up at the time of the discussion of the failure of Judas. The question must be asked, why do we so often times believe that our success can only come on the back of someone else's failure? They begin to argue and debate about personal greatness. Is this

³³More, *The International Critical Commentary*, 361.

³⁴Allan d. Fitzgerald, O.S.A. et al, *Through the Ages, An Encyclopedia* (Grand Rapids, MI: Eerdmans Publishing Company, 1999), 207.

text saying that our striving for personal greatness rather than serving a great God is always the precursor to Satan coming in and trying to destroy us?

They argue and the text intimates that Jesus believes the argument is getting out of control. Jesus beckons them to calm themselves and begins to explain to them how the time has come for the ultimate sacrifice. In an effort to show himself worthier than the rest, Peter begins to promote himself as being the one who will be more faithful than them all. It is at this time that Jesus exposes the true character and vulnerability of Peter to Peter and to the other disciples as they listen on. Jesus tells Peter that while he fancies himself as being the strongest, Peter is the very one that Satan is aiming for. Jesus tells Peter that in a very quick and fleeting moment Peter will deny him three times. What Jesus says to Peter gives us the New Testament Foundation for this work.

When Jesus addresses Peter about this inevitable problem, He does not call Peter; Peter, which is the name Jesus has given him, which means rock. He calls him Simon, which is the name Peter went by before Jesus made the acquaintance of the fisherman. Jesus is saying to Peter that when Satan comes for you, Satan does not come for the you that is in Me. Satan comes for the you before your name change to sabotage the work that Jesus gave Peter to perform.³⁵

In the statement of Jesus, the urgency is there for Peter and the rest of the disciples to know that the attack is not about individual effort, but the attack is on the Kingdom of God. So many preachers and pastors do not understand that what is at risk is never one life and one mission. The Kingdom of God is always under attack. On September 11, 2001, the attack on the United States of America was not an attack of our

³⁵*The New Interpreter's Bible*, 427.

flag; the enemy attacked both the property and the people of this sovereign nation. When Satan attacks God's Kingdom, Satan does the same. The attack is made on the property and people of God in order to hurt the Kingdom of God. It is never about the individual, it is always about the Kingdom. The plan of Satan was to sift the disciples, as wheat and Satan would start with the rock of the group, Peter. Satan suggests that there is nothing to the disciples and that as they are shaken, they will come to nothing. Jesus is saying that he will use their shaking to be their very development.³⁶

This epic story of Peter is also important in that the one who is struggling with self to understand whatever Satan is doing to you, his authority is limited by God in space and time. Therefore, the present denial is temporary and not permanent. It will leave as quickly as it has come if we rely on the power of Christ to get us through it.³⁷

Peter will make it back. This is the Good News of the struggle of Peter; return will take place. The point is that the return to the proper place of the fallen disciple will not take place because of self-efficacy. To the contrary, it will take place because of the efficacy of Christ.³⁸ Jesus says very plainly, you will come back and come back stronger because I have prayed for you. It is the prayer of Jesus that will allow you to stand and will allow what you have gone through to become strength for your brothers.

This will not necessarily happen because Peter will have such a riveting testimony. This will happen because of their personal knowledge of the fall and their personal witnessing of what Christ has done to restore Peter from the fall and how

³⁶*The New Interpreter's Bible*, 429.

³⁷John Nolland, *World Biblical Commentary*, "Luke" Vol. 35c (Nashville, TN: Thomas Nelson Publishers 1993), 169-170.

³⁸Joseph A. Fitzmeyer, *The Anchor Bible, The Gospel According to Luke* 10-24 (New Haven, CT: Yale University Press, 1985), 1421-1423.

powerful he becomes after his fall. We must stay mindful that this is the only way that Peter will recover. It has to be by the grace and power of Jesus.

The question that we have to wrestle with is when Jesus does restore us, is Jesus always restoring us to position in church, or to a place in him? Many times the pastor wants restoration to the position in the church, but could care less about their position in Christ. When this happens, guaranteed recidivism actualizes. Sometimes we have to be willing to lose the position to gain Christ. That is the meaning of Peter's denial. Peter lost the position to gain the person of Christ. By doing this, Peter also gains awesome power.

No disciple is above the testing of fidelity and no disciple is beneath the rescue of Christ. Falling has been a part of ministry since The Garden of Eden. The idea that we need to address is when did falling become acceptable. When did falling become the anticipated and even often times celebrated norm of the pastor/preacher?

In this writing and research, the story of Samson and Delilah will serve as a metaphor. Samson represents the preacher/pastor called by God. We all have the meticulous task of working out an assignment that is both common and peculiar. Common because it reflects the will of God, but peculiar because we must perform it in the specific way He gives it to us. Like Samson, our strength is not wrapped up in anything that we are or can accomplish on our own. To the contrary, our strength is premised in the fact that we have relationship and commitment with God. Our strength is not in the size of our congregation. Our strength is not in the style in which we present the Gospel Message. Our strength is not in our education or our wardrobe. Like Samson, our strength is in our very personal and very privileged covenant with God.

In this writing and research, the event with Peter in Luke 22 will serve as the

foundation for identifying the vulnerability that is being exploited when pastors do cheat as well as the possibility of restoration for that pastor/preacher if they desire the will of Christ.

Infidelity, lust, fornication, and adultery become our Delilah. She is desperately trying to seduce us into a place of mediocrity and non-effect. In fact, she is not trying to make us feel better. She is not committed to us. She is committed to destroying us by exploiting our needs for significance, affection, and intimacy. She wants to sever our pledge to God. She is after our hair, a price that will cost us too much. The old self represents the part that Satan intends to put to the test of shaking and sifting to see if there is anything to the testimony of the pastor or is it all smoke and mirrors? In this work, it is the belief that the New Testament preacher does not have to suffer public humility and death to set right what has gone wrong. We believe through the grace of God and the ministry of Jesus Christ, restoration may be possible for some because Christ has prayed for us to come back from what Satan intended to sift as wheat.

Historical Foundation

Historically we have been allowed to dodge this issue. Frustrating research has shown that the protestant or Christian church has been silent on this issue. While Catholicism has much more gore in their history concerning alleged or factual clergy misconduct, it has not been until recent times that this has unfolded before us in the Christian Church. Even the infidelity of Dr. King did not surface until years after the fact. The first modern day preacher to deal with this in any forth coming way was Jimmy Swaggart, when he confessed to his wrongdoing only after being caught. It appears that covered up clergy misconduct has been masterful in the church and in particularly the

Black church for decades, yea even centuries.

The age of technology and social networking have much to do with the recent exposure of clergy in their misconduct with everything from tax evasion to homosexuality. While we have seen the likes of Zachary Tims and Bishop Eddie Long in the news in the last two years for their moral decay. The issue of infidelity amongst Black clergy is still very much a well-guarded secret within the fraternal order of pulpiteers.

Therefore, to look at this phenomenon historically, we cannot look at it ecclesiastically; we have to look at it through the prism of human behavior and social conduct. Perhaps this is the problem. Perhaps we have been viewing male clergy for too long as something that is above the very fragile realities of humanity.

Whether you are a preacher or a politician, infidelity usually occurs for the same reason in all men, it is connected to our idea of success.³⁹ Somehow, the infidelity is tied to feelings of significance and relevance to the person who is committing the act. At a much more earthy level, it is also very common to find infidelity where stress levels are high. It is a way to deal with the stresses of both work and home. It is the way that many surrender and quit.⁴⁰ However, in this they feel a great sense of masculinity and control of their destinies while engaged in the infidelity. When infidelity occurs in the church, there is the effort to hurriedly try to find ways to fix it. Everything from prayer to prophecy is invoked to hold the couple together or preserve the church. This happens without investigating what the obvious might be. That is, perhaps the pastor was not

³⁹Paul R. Peluso, *Infidelity, A Practitioner's Guide to Working with Couples in Crisis* (New York, NY: The Routledge Group, 2007), 33.

⁴⁰Farrel, Rosenberg, *Men At Midlife* (Boston, MA: Auburn House Publishing Company, 1981), 92-93.

prepared for marriage. Their demeanor, mentality, and maturity suggest how unprepared they were.

The reality for many married pastors is that marriage is a way to express sexuality without having sin loom over your head. Pastors today believe it is better to marry than to burn. The preacher/pastor who is above the age of thirty-five was taught abstinence in theory but satiation through marriage as a practice. The idea was that somehow marriage would curve the appetite for sex and that if one would just settle down they could avoid infidelity.⁴¹ This social pressure from the subculture of the church has led many preachers down the aisle unprepared for marital commitment. This early 20th century model concerning marriage was not successful then and in many cases, laughable now.

The idea and the personnel of marriage changed greatly over the last 100 years. This is true even amongst Christians in the church. They believe that staying in a marriage is optional. Of the pastors surveyed for this work, all of them believe that marriage should end if it is not working. This is very different from the premise of two generations ago when divorce was not an option.⁴²

For many believers monogamy is a mythological state that really does not exist. It is the unicorn of interpersonal and or romantic relationships. They expect marriage infidelity giving way to a change in the rules of matrimony. They have now begun to engage in open marriages.⁴³ In other words, they are consenting to the infidelity as long

⁴¹Edward Westermarck, *A Short History of Marriage* (New York, NY: The Macmillan Company, 1926), 1.

⁴²Gerald G. Griffin, *The Silent Misery-Why Marriages Fail* (Springfield, IL: Charles C. Thomas Publisher, 1974), 207.

⁴³Peggy Vaughan, *The Monogamy Myth* (New York, NY: New Market Press, 1989), 192.

as they know about it, and the infidelity happens in honesty. The reality of it is that no matter what the agreement is we are still in a place where men imitate herculean lovers for having multiple partners and the bedroom and women still get to wear the Scarlet Letter.⁴⁴

There is historically a double standard towards the idea of men and women involved in infidelity. This is particularly true of the church. Countless numbers of male clergy repeatedly commit adultery and infidelity, excusing their behavior because of their pulpit power and social charm. In the tradition of the church, it is a well-known fact that if a young lady were to become pregnant, it was her lot to stand before the church and confess her sins openly to the congregation on a Sunday morning. This young impressionable girl would be made to humiliate herself publicly in front of people who have without question done the same thing that she has done, they just have not been caught. There she would stand in utter mortification while the boy or man who participated in the act is absent from public display.

We have created and sustained a subculture of misogyny in the Church of Jesus Christ. The problem exists throughout various pages of scripture and is perhaps galvanized with the story of the woman caught in the act of adultery. In the story, which in John chapter 8, the men bring the woman, but they do not offer up the man who was her partner. They are prepared to kill the woman and allow the man to go free. It is only through the inquiry of Jesus their hypercritical act has consideration. It is only then that Jesus is able to dismiss her accusers and allow her to go free.

The overwhelmingly confusing part about this in the current day African

⁴⁴Nathaniel Hawthorne, *The Scarlet Letter* (Farrar, NY: Straus, 1949), XXIV.

American Church paradigm is that women make up in most cases more than half of the church congregation. This means that when the misogyny is perpetuated in church, it is to a great extent, being done by women. Somehow, men in their leadership have brainwashed women into committing a spiritual genocide against them. We are in many ways killing our sisters. The attitude is nothing short of violent and disrespectful. The places that should be safe havens for women are becoming the places where they can almost count on being hurt or marginalized.⁴⁵

While this is happening to the women involved in these episodes of infidelity the preacher/pastor is allowed to continue preaching and influencing. He becomes celebrated increasingly as each week passes while the woman is painted artfully away from victim to villain. This is the place that the church stands in this current day. We cover our men and we expose our women. This being the case, we perpetuate the objectification of women even in the holy place. We excuse unacceptable behavior and dismiss the atrocity that occurs. When this happens consistently enough, a generation of men is conditioned to believe it is actually their right to be both infidels and apostolic at the same time.

The problem with this is historically; God's definition of adultery has not changed. Historically adultery still is what it has always been in the eyes of God. It is infidelity and it is an abomination. This is the history of this issue as it relates to the faith. The question that we must wrestle with is, do we condone sin because the sinner seems to be unable to restrain from it? Do we redefine what we have held to in the faith because it is difficult to accomplish? The premise undergirding this work is that we must create ways to address what is happening in order to develop believers who do not hide, but

⁴⁵Robert L. Hampton, *Black Family Violence* (Lexington, A. Lexington Books, 1991), 147.

own their shortcomings in belief and hope that God will bring them through it. However, we must bear in mind that it is very difficult to be transparent in a room where everyone else is covered. The truth of the matter is people do not come to church for deliverance, they come for absolution. They want to somehow have the two hours of worship count for the covering of a lifestyle that has been lived all week long. This is happening in the pews because it is happening in the pulpit.

It becomes increasingly difficult to tell people to discipline their flesh when the largest names in the church world cannot seem to discipline theirs. The enormity of the contradiction seems to be eclipsing the possibility of change. So, the culture of modern day clergy has settled in and began to embrace their shortcomings. It is not unusual to be in any popular modern worship service and hear moral failure being not only excused, but almost celebrated. The church has entered the murky waters of concession. We are conceding that it is impossible to do any better. If this concession continues to take place, the church of Jesus Christ will continue to shrink in America.⁴⁶

People are not coming to church because they believe that the church has become irrelevant for them. This work is being done to help a much specified group of clergy in hopes they become delivered from something that is claiming the very power of their office. If deliverance and focus can be attained through this work, it will begin to correct so many things that have gone wrong in the African American church experience.

The fact that the history on this topic is so shallow speaks to the negligence of the church to actually deal with it. Jesse Jackson confessed his infidelity and has not missed a beat. Bishop Eddie Long intimated his infidelity and has not missed a beat. Jimmy

⁴⁶ Bill Hull, *The Disciple Making Church* (Grand Rapids, MI: Fleming H. Revell 1990), 172.

Swaggart is still on television. All of my colleagues are still in their pulpits. Even William Jefferson Clinton is as popular as ever. What is consistently true in all these matters is that the women have seemingly disappeared soon after their public disgrace.

The only way to combat this and stand is to begin to understand self. It is necessary for the individual who desires to be free from this to actually research his or her own life. For one to understand self and their motivations, it is necessary to go as far back as childhood to see what things have happened to shape your current behavior and opinions of others.⁴⁷

Pastors and preachers spend an incalculable amount of time trying to figure out things and make sense of them. However, they are guilty of neglecting the arduous task of piecing together the greatest puzzle, which is personal existence. That is gaining understanding of our self and personal motivation for being and doing. It is easy to get in a place where all contemplation is on something external and truly separate from personal existence. The pastor can very easily become a voyeur in their existence. They go to school, they build churches, and they start non-profit organizations and businesses but oftentimes neglect any real rendezvous with self. As they preach and teach, visit the sick, marry the blissful and be in bereavement with the families of the deceased, pastors are disconnected with self while remaining totally connected to everyone else around them.

Without gaining understanding of self, the pastor can potentially become their own worst enemy. The initial thought in failure is that someone external caused the failure. It is simply easier to blame someone external. To accept responsibility for failure requires too much truth and transparency. Therefore, we hide.

⁴⁷David Finkelhor, et al., *The Dark side of Families* (Beverly Hills, CA: Sage Publications, 1983), 52.

The hiding prohibits real ministry from taking place. The hiding places the pastor in a place of pretention. The pastor can never be what God is calling them to be if they are overwhelmed with being what the people expect them to be.

Theological Foundation

Recent research done by Francis A. Schaeffer Institute of Church Leadership Development (FASICLD) found the following of 1050 senior pastors surveyed at two conferences in 2005 and 2006 in California.⁴⁸

- Eight hundred eight (808 or 77%) of the pastors we surveyed felt they did not have a good marriage!
- Three hundred ninety-nine (399 or 38%) of pastors said they were divorced or currently in a divorce process.
- Three hundred fifteen (315 or 30%) said they had either been in an ongoing affair or a one-time sexual encounter with a parishioner.

Further research from the same report stated that fifteen hundred pastors leave the ministry each month due to moral failure, spiritual burnout, or contention in their churches. In addition, fifty percent of pastors' marriages will end in divorce.⁴⁹ However, it is not enough to simply state that the problem exists. The purpose of this work is to try to find the reasons why senior pastors are failing at such an alarming rate to this issue.

Dr. Willard F. Harley Jr. offers in his book *Surviving an Affair* that most of these cases of infidelity are rooted in emotional needs not being met.⁵⁰ What is interesting

⁴⁸“What is Going On with the Pastors in America?” accessed September 8, 2014, <http://www.intothyword.org/apps/articles/atricleid=36562>.

⁴⁹Ibid.

⁵⁰Willard F. Harley and Jennifer Harley Chalmers, *Surviving an Affair* (Grand Rapids, MI: Fleming H. Revell, 1998), 28.

about this is that many of the needs that are developed in the process of maturity are not premised in realistic ideas or understandings concerning the sexual self. It is documented that sexual understanding for most adult men is premised in the mythical and fantasy based information received as children.⁵¹

As this mythical and fantasy information serves as the foundation for self-awareness and relationship building expectations are in play for many men that can never be fulfilled because they are not rooted and grounded in reality. This actually facilitates a dysfunctional nuance to an already existing religious environment and from that environment, the notion is developed that my needs do not meet my expectations. The idea is that habits do not just form but the environments produce them that people are placed in whether they be realistic or mythical.⁵² It is because of the lack of teaching of truth concerning the matters of sex, relationships and marriage that there is such a problem of infidelity in the Church. The Church in America seems to have created an environment of sexual and moral chaos, which is also leading to sickness.⁵³

The politically correct term for this phenomenon is a very flowery one; clergy misconduct. It almost makes it sound like something as simple as being late for worship service or not attending Sunday school. It must be called what it is...cheating, adultery, fornication, or infidelity. The Church has a knack for giving the things that God calls wrong a tolerable nickname. Homosexuality is an alternative lifestyle. Sinning is

⁵¹Archibald D. Hart, *The Sexual Man: Masculinity Without Guilt* (Dallas, TX: Word Publishing, 1994). 71.

⁵²H. Newton Malony, *Psychology of Religion: Personalities, Problems, Possibilities* (Grand Rapids, MI: Baker Book House, 1991), 388.

⁵³Ed Young, *Pure Sex* (Oregon: Multnomah Books, 1997), 161.

struggling. Adultery is an extramarital affair. Extramarital affairs are a favorite, it sounds like extracurricular activities. It is cheating and it is a problem in the Body of Christ, particularly with male clergy.

Many pastors cheat on their wives or on God. The married pastor is cheating on his spouse, but the pastor who is not married is cheating on them self. Yet, they both are cheating on God. The married pastor is obviously engaged in an adulterous relationship that dishonors God, but his wife, children and other woman as well, not to mention what it does to the moral fiber of the ministry. On the other hand, there are many engaged in inappropriate relationships that are not married and believe with every fiber of their being that because they are single they are not hurting anyone. To the contrary, they are hurting themselves. They are sinning against themselves. They are defiling themselves. They are nurturing a spirit of disobedience, lust and promiscuity that can only work against them in the end. Most importantly in either case, the sinning is against God. The one thing that is attempted continuously without any success is hiding from an omniscient God.

There is an intense game of manipulation that is played in any case of infidelity or adultery. The idea of this is to try to justify the delinquent behavior by transferring responsibility to the other people involved whether it be the participant or the victim. People involved in infidelity become master manipulators.⁵⁴ Many know it happens, but never how much until being exposed to it. Most couples walk through life with the notion that infidelity could never happen to me.⁵⁵ However, with the demands of life and the

²⁹Willard F. Harley and Jennifer Harley Chalmers, *Surviving an Affair* (Grand Rapids: Fleming H. Revell, 1998), 15.

³⁰*Ibid.*, 43.

mismanagement of time, career and family it is much easier to develop a foreign relationship than most would think.⁵⁶ It is then that the outside person is costing too much and a decision must be made; “do I quit, or do I continue on this path and pay the low, low price of everything I have; or, do I stop now, honor God and achieve what I know God has for me, my family and my church.”

An addictive pattern is formed in relationships premised in infidelity. It is said, a person can develop sexual and emotional addictions because of receiving the same releases during intimacy and or sex that are achieved during drug usage. When these releases are experienced and euphoria is achieved, a man becomes bound to the thing that caused it.⁵⁷

The addiction will not just be to the feeling. The addiction is also attached to smells, colors, sounds, atmospheres and the sexual acts themselves. It is not just enough to promote monogamy, but in order to secure monogamy the therapist, which is in many cases the pastor must be able to openly discuss the sexual acts that will be performed in a monogamous marital relationship. If there is a need or a perceived need that is not being met the demand will seek satiation.⁵⁸

The hiding prohibits real ministry from taking place. The hiding places the pastor in a place of pretention. The pastor can never be what God is calling them to be if they are overwhelmed with being what the people expect them to be.

⁵⁶Lee N. June and Matthew Parker, *Men to Men: Perspectives of Sixteen African-American Christian Men* (Grand Rapids, MI: Zondervan Publishing House, 1996), 151.

⁵⁷Mark Driscoll and Grace Driscoll, *Real Marriage: The Truth About Sex, Friendship and Life Together* (Nashville, TN: Thomas Nelson, 2012), 141.

⁵⁸Archibald D. Hart *The Sexual Man: Masculinity Without Guilt* (Dallas, TX: Word Publishing, 1994), 165.

CHAPTER FOUR

METHODOLOGY

This project was tested and analyzed using a qualitative study because it best analyzes the data gathered in a small intimate group. The group consists of eleven sons in ministry. All eleven participants birthed from the ministry of the researcher were married or are currently married. All participants were also functioning as senior pastors at the time that this project, and are still functioning in the capacity of senior pastors while this section is being reported. In addition, all of the participants in this research have been exposed to the possibility of extramarital affairs; both before and after the control group was formed and initiated. The research showed the following:

1. All the senior pastors in this research had and have the opportunity to be unfaithful to their wives.
2. All the senior pastors in this research have been inappropriate.
3. All the senior pastors in this research though inappropriate have not committed adultery.
4. All the senior pastors in this research found it helpful to be held accountable for their actions and the standards set for them in their training.

5. All the senior pastors in this research have received both training and warning concerning infidelity in their ministry.
6. All the senior pastors in this research who are married have spouses that approve of the group that was formed during this research.

The information in this research was collected through the methods of observation, group assessment, and testimonials. Due to the sensitivity of the subject matter and the impact it could have on the careers of participants, it was necessary to gather information in a way that the subjects would not be concerned about the information they shared resurfacing in anyway. It is because of this guarantee the participants entered into and cooperated with the process.

Observation

In the time of the researcher being a senior pastor, he has been fortunate enough to see eleven of the male preachers that answered their call to the preaching ministry matriculate to the place of being senior pastors. None of these preachers started churches, but they all were called to traditional church settings and have had to go through a formal system of the call process. All except two of these pastors are pastoring in Baptist Churches. One of the pastors is the pastor of a Christian church and the other is the pastor of a Non-Denominational church. The pastors serve in five different states: Ohio, Pennsylvania, Indiana, New York, and Georgia. The sizes of the churches range from fifty to over 1000 active members in their respective congregations. All except one of the participants in the research are college graduates. Six of the pastors have Masters level education or higher. It should also be noted that all of these pastors are serve in predominantly Black churches and all of the churches except one in Georgia and one in Ohio are located in the inner-city. Eight of the eleven pastors are working full-time in the

pastorate; meaning, they have no other source of income. Of the three, who are bi-vocational and only one is working because he chooses to. It should also be noted that while there are over sixty daughters in ministry none of them are serving or have ever served in the senior pastor capacity; although several of them are functioning in assistant and co-pastor positions.

Of this group, it was noticed that all of the eleven pastors despite their different demographics and church sizes all had incidents in infidelity. Through counseling and or consultation it was clear that this was a situation that none of the sons were exempt from. The research was developed out of a concern that all eleven sons of ministry participating in this study came from the same ministerial loins. The concern was of the possibility that the participants were ill-prepared for effective ministry.

Group Assessment

A group was convened with the participants that would meet monthly with those out of town being conferenced in. It was explained that they would be participating in research that that would help me graduate from United Theological Seminary. It was understood by the group that their information would be used in detail, but their churches, names, and cities would not be shared. Consent forms were mailed to all participants for them to sign and return. All participants agreed, signed, and returned their consent forms.

The inaugural group session was interesting and lasted for over three hours. This was because all of the participants were in town for a special worship service. All of the following meetings were held in the original format that was discussed; eight present in person and the others conferenced in. The subsequent sessions would only last forty-five to fifty minutes each. In these sessions there would be a report on their progress

concerning the woman or women they had been having issues with including their wives. The last twenty minutes of the session would be used for instruction, prayer and brainstorming.

Testimonials

Testimonials were used to initiate the group. Once the group was made aware of the subject matter, they were all asked to share by way of testimony their experience in the area of infidelity. The initial meeting was interesting because all of the participants were guarded in their responses. This was interesting to the researcher because they are all brothers in ministry. In this group of eleven, all of them have served together closely in ministry at some point. Yet, when it came to sharing about their infidelity, they all became guarded.

The only way to break the ice was for me to share my experience with infidelity. Though the researcher had shared with all of them as individuals he himself had trained, he had never done so in a group setting. Once the ice was broken, the group information began to flow with ease. By way of testimony all eleven of the participants shared their experiences. It was discovered that five of the eleven were in active situations. Of those five, four of them were sexually involved with people at the time of the meeting. Of the eleven eight of them believed that their wives had no clue that they were engaged in an inappropriate or adulterous relationship. Of the remaining three, one was divorced and

one was in counseling. The other was simply going day by day after a recent discovery and confrontation. He described the atmosphere at his home as *torture*.

Homework

The homework was for the participants to research and discuss with others. It could be their spouses, other people at the church, Bible study groups, or even sermonic preparation. The participants received permission to use the information in counseling sessions of their own. Their assignment for homework was not optional, but mandatory. Each month participants had to use what we covered in their day-to-day existence either as husband or pastor. The idea was for the participants to their findings against scripture and see if it could be practically applied and therefore useful.

This was suggested so that the participants would really consider the information before accepting or rejecting it. The information would be easy to accept because it was given by an authoritative figure to all of the participants. The information was not to be accepted simply because it came from an authoritative figure nor should it be rejected because it was new information and therefore uncomfortable. The homework assignment after each session allowed participants to wrestle with the information and see if it was biblical as well as practical; therefore, making it useful.

The final testimonials would show improvement or regression. In other words, a group setting would help pastors deal with the issues in their lives that produce infidelity, thereby improving their lives and ministries over all, or they would not be impacted by the sessions and continue in their current state. The final session was held on Good Friday 2014.

Final Session

In the final session held on Good Friday before worship service, some very interesting data was gathered. As usual, the first part of the session gave updates of the participant's relationships. The one divorcee had become engaged since our last meeting and planned to be married before the summer was over. It was his testimony that being in the group actually made him miss having a mate. The facilitator asked this participant how he could be sure that he would not fall back into infidelity again; as it was the cause of his first divorce. He stated that he believed he would do a better job as a husband because the group had given him a better understanding of marriage.

Through dialogue, it was discovered that only five of the eleven participants had received any type of in depth pre-marital counseling. Those who did receive pre-marital counseling did not receive any special instruction for being married and in ministry. They were all preaching when they got married.

The group had obviously provided for the participants an avenue to become enlightened as to their role in marriage as it relates to both their pastorate and their homes. The research group revealed that healing can be secured if put in the right environment for openness and receiving insightful information.

The participant who did not want to stay married to the woman he was currently with reconciled with his wife. They have entered into counseling and they have decided to make their marriage work. The dialogue of the group sessions caused the participant to see that he had totally excluded his wife from the ministry. She was allowed to be a spectator and he was punishing her for not being involved. This is how he justified his infidelity. He said in the earlier sessions that she was not supportive when she was not

allowed to participate.

The report on the remaining participants was favorable. The participants were functioning well in ministry and none of them reported any extramarital affairs or any inappropriate relationships at the time of the last session. The cause for concern was that one of the participants has not severed a relationship that he listed as problematic in the initial session. The participant insisted that reconciliation occurred in their relationship and that they are on the straight and narrow. Prayerfully, the straight and narrow applies to the relationship and not a particular part of the participants male anatomy.

Frankly, it is believed that this participant was still involved in an inappropriate relationship, but was embarrassed to confess it. The door has been left open for this particular participant to call if another group is needed. In the latter part of the session, resigning because of their infidelity was engaged. The response from the group started initially as silence. The participants were asked, would they expect others in leadership positions in ministry to resign if they experienced troubles in the same areas. Eight of the eleven agreed that they would call for resignations.

When given the opportunity to explain the rationale, the responses were dangerously close to being narcissistic. The overall feeling in the room was that the church could make it without a leader, but could not make it without a pastor. All eight suggested that God's grace would be afforded to them in the situation but they would have to judge the behavior of the others in leadership whether they were guilty of the same predicament or not.

This response indicated a need for a follow-up group session. The first group session was to deal with healing, but the follow-up group would focus on practices and

disciplines within healthy pastoral relationships. The language of the participants indicated they were absolved for the inappropriate behavior that they had displayed.

Of the eleven participants only five said they would continue into a second group. This makes the point that getting delivered is one thing, but actually living and walking in that deliverance is quite another.

The idea that no pastor thought of resigning suggests that infidelity is viewed as an ecclesiastical right. Processes should be established before accepting men into ordained ministry. This type of unchecked reasoning makes most pastors a prime candidate for being a predator with their own congregations. The concern for this group is not their sincerity, but their discipline to walk in the knowledge that they have gained. They will all become isolated again and left to confront either the same issues that caused their sinful behavior or worse, issues that could carry them further out into the choppy waters of infidelity.

CHAPTER FIVE

FIELD EXPERIENCE

The participants worked on the standard group counseling technique as taken from Yalom (Theory and Practice of Group Psychotherapy). It was understood by the participants that all sessions would be held in the strictest of confidentiality. It was further shared with the participants that the notes and other relative information would be forwarded to Dr. Kevin Dudley for the purpose of being a co-researcher. It was made clear to all of the participants that while Dr. Dudley would view the research he would not be privy to their names, cities, or churches. They all agreed to proceed.

The format of the group session was to initiate with the testimonials. The testimonials would be used to determine what the participant hoped to gain by functioning in such a research group. All of the participants wanted to correct their situation or guard against them ever happening again. All the participants except one wanted to work things out with his wife. One of the participants was a divorcee because of infidelity. The one participant wanted the group to help him terminate his marriage. He did not want to be married anymore to the woman he was with.

The group started every month with an update on their marriages if married and an update on the inappropriate relationship as well. Once done a brief talk ensued on

fidelity, ministry, sexuality, forgiveness, honesty, family, effectiveness, repentance and responsibility. At the end of each session the group would open for requests. The requests for help would be met with brainstorming. The brainstorming was a way for the participants to work through each scenario that was given and develop a problem solving skill centered on the topics that they could take with them and even use for their relationships as well as relationships they encountered in similar conditions as shepherds.

Each month before concluding the meeting in prayer, the participants were asked if they had any resignations. In eleven months of meeting, we have not had one preacher contemplate resignation from the pastorate. It is the intent of the researcher to make the last session's topic about resignation to gather information on why it never came up as realistic solution to the problem.

Questions	Categories (Responses)
1. What is infidelity?	(9) sex outside of marriage (2) inappropriate
2. Has infidelity impacted your ministry?	(7) No (4) Yes boldness to preach is gone
3. Do you have problems with your sexuality?	(10) No (1) Struggled with homosexuality
4. Should you be forgiven?	(11) Yes
5. Have you confessed your infidelity?	(8) No (1) Caught (2) Yes

6. Has infidelity impacted your family?	(7) No (4) Yes
7. Are you still effective as pastor?	(10) Yes (1) Not as effective
8. Have you repented for infidelity?	(11) Yes, each time they do it
9. Whose fault was the infidelity?	(6) It was all my fault (3) It was both me and my wife (2) It was my wife's fault

Findings

These findings were initial thoughts and convictions; these were the findings that the participants came into the group with. In the final session we took testimonials again to see if the testimonies have changed from the first session until the ending session.

Each week we dealt with these different topics. The answers to the aforementioned questions are answers that were given before the informational and brainstorming part of the sessions. The participants were asked to take notes on any information that challenged their initial premise and use the notes for homework until the next session.

Upon the conclusion of the research group it was reiterated what the purpose of the group; the participants were still in support of being used in the process. They were also willing to continue in their walk away from infidelity by constantly exercising the learned disciplines in their ministries for themselves as well as teaching them to their ministers in training. It should be noted that the following has been taken directly from the prepared lessons the group facilitator prepared and delivered in the sessions. It was

the intent of the project to include this information as a viable strategy for overcoming infidelity. These are the steps that were taken.

Lesson 1: Sobering Up

God expects us to be men of honor. God expects us to be the example for the rest of the Christian community. God knows that we have issues, problems, and heartaches. However, this does not excuse us from honoring his will and our commitments as men of God. If any advice were to be given to any young minister, it would be to take time in finding a mate; begin now to discipline yourself in monogamy. If ministers are sincere about their ministry, God would keep them until they find the right woman to marry. A minister's boredom is not God's burden. Because we become disillusioned in our romantic pursuits does not give us the right to uproot a family and dishevel our children so we can experience temporary happiness. There are consequences that go along with every choice we make in our lives. Sometimes hasty decisions can bring about very poignant consequences later in our lives.

Once it was understood that it was possible that a wife would never be everything a man needed her to be; maintaining fidelity in marriage was made easier by the power of God. Infidelity signifies that a marriage partner has been failed. Most male pastors do not bring out what every woman should be able to provide. Wives do not feel sexy when the church and ministry are priorities before her. They do not feel like loving us when we tolerate everyone and snap at them. They do not feel appreciated when we go on and on about how sister so and so made the program a success and we never once thank them for

dinner or clean underwear. It was evident that the participants were failing their wives as much as they thought their wives were failing them.

The Lord was sought begin to seek the Lord to show how to give wives true unconditional love. The damage that had been done had already been done; the relationship would never be the same. Actually, that was a good thing! God had to be trusted to make things better one day at a time. The desire to love so unconditionally was sought of God in hopes that unconditional love would be received in returned. If this did not occur, because of infidelity, unconditional love must be given; regardless. We are challenged and commanded by scripture to love our wives even as Christ loved the church and gave himself for it. This is BIG. This means literally loving our wives as Christ loves us. That means loving when it does not seem that love is not being reciprocated. It means loving when there is insurmountable evidence that love is not deserved; this is how Christ loves us.

Many people have never been taught that true love cannot be gauged by what we get from the other person in our relationship; it can only be gauged by what we are willing to give to the other person in that relationship. When the essence of a relationship is only based on what one receives, it may be a sign that they are not giving love. If love does nothing else, it gives unconditionally. The reality is, we cannot forecast what the future will be in our ministries or in our relationships. The one thing we can forecast correctly every time is that God will be there no matter what we encounter. The issue thus becomes, do we chance all of our blessings on a fleeting fling or temporary triumph over our emotional stupor. Or by faith, trust God knowing that the one who called us and placed us in every area of life is also God enough to sustain us in these areas. For those

who make the commitment to overcome, God will allow you to see that infidelity was costing far too much.

Lesson 2: Please Remember Bud

As dialogues are held with many clergy colleagues, it becomes painfully clear that the majority of us engage in infidelity without considering the cost. Let us face it; it is hard to calculate cost when satiation is staring us in the face. Be that as it may, we must consider all that we lay on the line every time we engage in such behavior. To illustrate the urgency of this chapter allow me to use a very close acquaintance of mine who we will call Bud.

Bud is perhaps the most gifted preacher known by me. This is because everything Bud does is with a sense of elegance and excellence. While he is not gifted and talented in every area of ministry, it appears that Bud is always leaps and bounds ahead of everyone else who is gifted in the same areas as him. Bud is both a pastor and a prolific speaker. He has the ability to capture a congregation with his opening statements and hold them captive in his hand for the rest of the sermon encounter. Then, once Bud is finished preaching he will facilitate an altar appeal that makes everyone feel as if they need to accept Christ all over again. It should be said that God has blessed Bud in every area of his life because of his faithfulness in ministry. Bud has a very successful local church and he is always preaching somewhere in the kingdom.

Because God has blessed Bud to be so awesome at what he does in ministry, Bud's carnal life exemplifies the favor of God. Bud has many acquaintances that all think

well of him and some very good friends. Bud has notoriety and popularity in his community. He functions at celebrity status. Bud also has the nicest of automobiles and a very lovely home. Both his wife and children are always clothed in the best. When Bud got caught up in a relationship with one of his members, initially he thought he was wrong. However, the longer he stayed engaged in the relationship, the more difficult it became for him to do that which was right, and stay away from that which was wrong. By his testimony, at no time did he ever feel like what he was doing was right, he just could not stop.

Bud said the attention, the excitement, and the sex was too good to stop. Bud looked up and before long he had another wife. There was another woman he was giving those precious things that he should have only been giving to his wife. Bud in his lust began to get careless. He would be with this woman in public thinking if anyone saw him with her he could very easily dismiss any allegation that came. Bud even began to spend time at her home. His very distinguishable automobile would stay parked in front of her home for hours at a time. Bud felt invincible. He was so locked into this woman that he felt he owed things that he really did not. He would make sacrifices that really were not sacrifices at all. They were flat out gambles with his life.

This woman would accompany him on revivals. Bud would even deposit money into her account in case she needed anything. Bud felt he had everything under control. He was maintaining home as well as enjoying his extracurricular activities and all seemed well. What Bud did not anticipate was the other woman having a meltdown. It occurred at the Pastor's Anniversary program held at the church. All was going well until they presented Bud and his wife with a cruise for the two of them. As the church was excited

and Bud was thanking them for the gesture, Bud's mistress cracked under the pressure and disappointment; and she began to say to the woman sitting next to her "that should be me." She continued, "She doesn't deserve that trip," "she doesn't even deserve him." As people began to pay attention to her bantering, Bud said he could feel his heart sinking, he knew what was going on. By the time this woman was finished, everyone knew that Bud was having a relationship with her. He could never deny it. Bud knew she had too much evidence of their relationship. For six years, Bud had gotten away with it, but it finally came tumbling down.

Bud's wife did not waste any time getting away from him. She left immediately. It was too painful for her because she had asked Bud about this woman so many times but each time he lied. The church was remarkable. Initially they tried to work with him, but it just got worse. Bud did not lose any of his giftedness or talents. Bud was simply rendered ineffective in the ministry. The people of the congregation no longer wanted to acknowledge him as their leader. They began to protest his motives and his decisions more and more. Bud was no longer able to command their allegiance and attention like he once was able to do. It was the beginning of the end for him. After some time, Bud left his church and went to another congregation. He is actively serving as a pastor to this day, but not at the level he was before he paid his price. The irony of it all is it did not cost the woman nearly as much as it cost Bud, if it cost her anything at all. She went through some initial scorn and ridicule; but after she left the church she simply became a memory to the congregation and everyone else involved.

Pastors who read this should understand that the gamble is all on their life. These women normally have nothing to lose. The very fact that they would enter into such a

limited relationship is evidence enough that there is nothing else critical happening in their lives. They may say they are risking something, but the reality is if the bottom falls out, and it will, most women in this scenario have the advantage of anonymity. Pastors however, do not. She will tell you that her heart is involved and she has given herself to you. She will tell you that by sharing her body with you, that you owe her both allegiance and exclusivity. You know, to give her this is to end your life, as you know it. Face it; that will not happen!!! This being the case you begin to lie to everyone around you like Bud did and it will cost you too much. Let's see what it costs.

The cost of infidelity is not just about dollars and cents. It is about the integrity, respect, and anointing that is lost during this epic ordeal. Perhaps the saddest verse in the Bible is found in the book of Judges Chapter 16. This is the chapter where Samson betrays his covenant with his Lord. Samson has a problem with women. Not just regular women, Samson likes prostitutes. His enemy knowing this sent him a top shelf prostitute. Her name is Delilah. Samson thought he was strong enough emotionally and spiritually to handle the pressure that Delilah was placing on him. But he was unable to stand.

The text says that she leaned on him. This meant she intensified her requests. This meant each time he was able to stand, she pressed harder to make him fall. She would not be happy until she had what she wanted. She was not interested in what was best for Samson. She wanted his strength. She would do anything to get it. She told him things like surely if you loved me you would tell me the secret to your strength. Because he began to enjoy the fruit of his sinful relationship, Samson told her everything. He told her his strength was tied to his pledge to God to never let a razor come upon his head. Delilah immediately told her bosses; they came in and fell upon Samson to take him captive. The

next part is the part we need to discuss for a little while. The Bible then states that when they came in, Samson “wish not that the Spirit of God, or his anointing had left him.” Samson was so caught up in his relationship with Delilah that he had no idea God had taken his hand off of him.

Unfortunately, this is the plight of so many of us as pastors today. We have no idea that the Spirit of God has left us. Samson had to have been a man of some proportionate size, but it was not his size that made him victorious, it was his anointing. Therefore, when he arose to fight the Philistines, it is clear he blacked a couple of eyes, but it was nothing like the day when he whipped one thousand with the jawbone of an ass.

Samson could not do in the natural on his own what God did with him in the Spirit under His anointing. Pastors, we cannot do on our own with our natural gifts and talents what God can do with us when we function under His anointing. Sure, we are still preaching and the church may still be full, but if you are honest with yourself, it is nothing like it was before you had the baggage of an ill-advised relationship. She is costing you too much. The idea that you still have wonderful worship services every week does not mean that God is on your side. At best, it means that God loves the people so much that He will not allow our sins to interrupt the earnest attempt for worship that is being displayed by his people. So God may tolerate us for the sake of the people, but He is not blessing us.

Dr. Edgar Lee Fisher says that many people confuse God’s mercy for his blessings. Oftentimes the fact that God allows us to continue is not a blessing, it is God having mercy upon us. He is trying to get our attention in hopes that we might turn

around and do it the right way. Because we perceive that we are not judged, we confuse God's mercy for blessings and favor. In this confusion we are motivated to continue in our sin believing that God has blessed us. The reality is, God has pity on us and shows His mercy toward us. And in many cases it is not for us. It is for the church, or our children, or our wives. But we should get out while we can because every day it is costing us more than we can afford to pay.

She will move on. You will be stuck with a tainted witness and a shattered vision. Even if we look at current examples of mishaps in ministry, they never come back as strong as they once were. Jimmy Swaggart, Jim Baker, Henry Lions are just a few of those who after being caught up in infidelity never made it back to where the Lord initially had them. It costs too much. The recommendation is to get away from her now before the damage is irreparable.

Lesson 3: The Hard Goodbye

This is the most difficult part. This is difficult because even though you do not like to admit it, you have genuine feelings for this person. You have bonded with her. You have shared your most intimate secrets and fears with her. You have confided in her. You have even talked about your wife and family with her. This is a bond that even you and your wife do not have. You would never tell your wife about the counseling session, but girlfriend knows about everybody's business because you made it part of your pillow talk. This is going to be hard because of the bond.

Again, many wives of pastors are offended by the physical intimacy, however the emotional tie is what should really have them concerned. If there was a natural

progression of development in the relationship, there are countless amounts of man-hours that went into building a relationship with a person who you would sleep with and develop an alternate existence with. That is a lot of time spent with someone else. That is how your gift started dissipating. The hours you spend courting are hours you cannot spend studying, planning, pastoring, or praying. You also think you see clearer the problem with your spouse since you have met her, but the truth is your marriage is worse because you are worse. This kind of situation can never make you better. It can only make you worse. It is actually your flesh taunting your faith. You know what is right; the fact is you cannot do it. Your faith is very clear on the issue. You know all the right things to do and the right prayers to say. There is just one problem, your flesh has kidnapped your faith, and you cannot do even that which you desire to do...get right.

Several years ago there was movie a called LIFE. The movie was about two friends who were framed and sentenced to life in prison for a crime they did not commit. While in prison they met many colorful characters. One was name "Can't Get Right." He could never quite get his head together, his thoughts together, or his speech together, hence the name "Can't Get Right." Sustained infidelity will cause you to feel like your name should be "Can't Get Right." There is only one remedy for a situation such as this. You need a revival, not another series of extra worship services. You need a real revival. You need supernatural contact with Jesus so that you can get right. The only remedy for this is a personal encounter with Jesus.

Lesson 4: Revive Me Again

In the Gospel of Mark, there is a revival to a witness. Jesus has told his disciples that they must cross over the Sea of Galilee to the other side. They are going to a place

called Gadara. In Gadara, there is a man who is being held hostage. His flesh has captured his faith and it will not let it go. It has cost him everything. He has lost all contact with his friends, family, career, and even church. He was possessed by so many demons that they began to call him according to his condition. They removed him from functional society and they placed him in the graveyard. They did not want to be bothered with him. His condition was so bad they counted him as dead.

The situation that we are discussing can get us in this place. We can become entangled in our possession with her that she leaves us incapacitated to reason and faith. Those around us who once were pulling for us will eventually write us off and place us in the Gadarenian graveyard of our calamity. No one can reach us there because we are too far gone. Our families, friends, and even careers are not important enough for us to turn around. Church is now actually a means to an end. Worship is no longer real. It is how we pay for lunch. It is how we pay for the hotel rooms. It is how we purchase her gifts. It is how we fill up our gas tank. Church has not been worship for quite some time. People are changing on us, we can feel it, but they will not tell us. They have simply dismissed us. Like Legion, they tried to bind us and stop us with everything, but nothing worked...so they left us to ourselves. They are waiting for us to kill ourselves.

The scripture says that night and day Legion would cut himself with sharp stones and cry from the pain. The logical question would be; why does he not stop? We have to ask ourselves, what prevents us from stopping. Legion's truth is our truth; we want to...but we cannot. The flesh is taunting our faith. The language of this text intimates how cruel Satan actually is. It suggests that Legion does have times of clarity and lucid thought, but only long enough for him to see how pitiful his situation is. That is what

Satan does to the pastor, he will release us just long enough to feel sorry for ourselves, or argue with our wives, or admit we could have preached better if we were still anointed. Or perhaps the church would be doing better if pastors would just live right. But then, it is right back to destroying ourselves.

The interesting thing about this miracle is it is the only one Jesus performs while on the other side of the sea. This means He came specifically for Legion. Satan taunted legion one time too many. This last time when he had his spell of clarity it was the exact time that Jesus was in the vicinity. He makes his dash to Jesus and falls on his knees. Notice as soon as he gets to Jesus the demons began to speak...but it was too late. Legion had already made it into the presence of Jesus. Jesus fixes him immediately and restores him fully. He was revived and that could have only happened by the power and mercy of Jesus Christ.

Your only hope is a real encounter with Jesus Christ. He is searching for you. He is coming to your Gadara. He is coming to help you. Just run to him and be revived. The story ends with the man we called Legion clothed and in his right mind. This could not happen if Legion first did not have a desire for revival. But then, comes the hard part; serving Jesus and saving home.

Lesson 5: Holiness Is Hard

One of the things we forget to dialogue about in times of infidelity is the fact that sin is fun!!! Expect criticism, but the truth will make all of us free...sin is fun. How else could Satan be able to ruin so many pastors, ministers, leaders, and churches? If it were not fun and appealing, he could never lure us away from that which is holy and right. It must at least appear to be fun and at least temporarily satisfying. The fun of sin contrasts

the drudgery of holiness. Sin seems to be more about spontaneity and indulgence while holiness is characterized by discipline and self-denial. Therefore, when we begin to focus on our call to family and ministry it can be an overwhelmingly boring reality. The sin we engage in makes us feel alive. The women will do anything we ask them to do. Our friends are all on the same depraved page as we are. Frankly, it is one exciting moment after the next. Secret lunches, phone calls, meeting places, midday rendezvous, and gifts make an otherwise dismal life seem so much more vibrant and fun. It can be very difficult to give all this up...just to be holy. As we mentioned earlier, now is the time to pour into those things that God has given you. I have learned that if we pour into what God has given us it will be exciting new and fresh every day. That is how the other thing became so awesome. There was a huge financial, emotional, sexual, and spiritual investment put into it. The only way to make that, which is right and holy exciting, is to make the same investment in it.

This starts first by positive affirmations. One of the greatest traps Satan set for us was the repeated proclamation of our frustration and unhappiness. There is no greater weapon for Satan to use against us than that of self-degradation, self-pity, and self-betrayal. The power of both life and death are really in our tongue and those who speak it will eat the fruit thereof. The more we speak of our dissatisfaction with our churches and wives, and families the more real it becomes. The DSM-IV has in it a diagnosis called a Self-Fulfilling Prophecy. This means, so much that living it out becomes inevitable. Much like Samson, in our frustration, we see an alternative instead of having the understanding that she will cost us too much. We must begin to affirm ourselves in what God has blessed us with to avoid falling into a pit that may totally annihilate everything

God has laid out for us.

The first step is to rejoice over what God has so graciously given. Thank God for your church every day. The very idea that someone is calling you Pastor is a miracle. God has so many preachers it is amazing that of all the millions He has, He gave us the call to pastor. Even if you are not a pastor, maybe a musician, a minister of music, a church officer, or a teacher, rejoice in your assignment. God has done a great thing by giving you an assignment. Do not despise the work or the people. Your assignment is a blessing and if handled the right way will end up being a promotion.

Secondly, be grateful for your family. In most cases, our wives are our wives because we chose them. No one put a gun to our head and made us be with them. For whatever reasons we chose them to be our wives. Our choice will not prove to be a prudent one if we do not nurture our decision. A wife and family must be nurtured, guarded, and protected through commitment. Sex will be better if you commit to your situation. She will cater to you more if you commit to your situation. Your preaching will even become more powerful when you are not distracted by your sin; your craving. When you are not distracted, your anointing is full. When your family is happy you are better as a total person.

Lastly, you will feel better about yourself. Separating from someone you have been involved with is always difficult. They will question your manhood. They will say that you played with them. They may even scandalize your name. The thing you must hold on to is that it is never bad to do the right thing. So many times Satan's greatest trick is to give us a moral and ethical attachment to our sins. This will cause us to negotiate why continuing in it is right for us to do. Necessarily leaving her is going to crush

her...but staying is going to crush you and everything God has ever given you along with her. It is never bad to do right. The reality is God never gave you this person to be your woman. She was probably supposed to be a blessing to you, your family, and the ministry. She was probably supposed to preach, or teach, or start a ministry, or develop a program. She was attracted to your anointing; it is very possible and probable that you were attracted to hers. By getting involved in infidelity, the two of you will jeopardize Kingdom Potential. You owe her an apology for that. You have delayed her destiny.

The hard part really begins once decisions are made and carried out. You have to now picture her in someone else's arms. You have to allow your male ego to admit defeat. You have to negotiate and reconcile in your mind that everything she did to you or for you sexually or otherwise she is now going to be doing to, with, and for someone else. She will wear the clothes you bought her out with someone else. Thus the part that drives men crazy!!! This part is not about love. This part is about control and manipulation. If we can let this part run its course without trying to rekindle the relationship, we are on our way to recovery. However, this is the place where so many of us fail. This situation is never about deliverance. It is always about staying delivered. So many people do not realize, whenever you call upon the name of the Lord, deliverance is there. The issue becomes, how do I walk in my deliverance daily?

Israel deliverance came from the hand of Pharaoh out of Egypt. Yes, whenever things got tight or challenging for them they longed for their old life in Egypt over the Promised Land. Sometimes we suffer from this same thing; we would rather go back to our murky past then suffer the pain that comes along with the promise. The thing we

must remember is that with the promise there is pain, but with the pain, the Lord always gives us provision. It is difficult being Holy but she is costing us too much

Lesson 6: Funny How Time Flies

It is amazing how time is wasted with infidelity. The only way to recover is to be disciplined. You have to teach yourself to go back to the way it used to be before her. Even though a lot of time has been wasted, it is not too late to turn it around. The first thing that must happen is a severing of ties. You have made the decision to leave but now you must sever all ties.

- Do not check on her
- Don't ask about her
- Don't go around her
- Don't respond to her

Once this is done, you can focus on redeeming the time. The only thing that will keep you from going back is to schedule every part of your day and keep the schedule. You have to schedule everything from prayer time, to study time, to family time, to quality time with your wife. Discipline is developed through repetition. A new routine is of the utmost importance. Daily you have to follow this routine until you are completely in another place and on another path. Finding a new path does not mean that everything will be okay. When you decide to do it right, and go on another path, Satan decides to attack you even more. The next one will be finer, smarter, more appealing, more willing...she will be overwhelmingly MORE in every area. In this place, do not think, just stick with the discipline and everything will be all right. The temptation will be there and more than likely be even stronger. Because you have focused and disciplined

yourself, your success in ministry will grow. Nothing draws women like the success of a strong man.

But this is your time. This is your moment to be what God has called you to be. If it were not...would your distractions be so great? There is greatness in you. God wants to pull it out. Satan wants to set it under a bushel. He does not want your light to shine. He is more than obliged to keep you covered in your distraction so that your power will not work for you. Your real power is not in your gift. Your real power is not in the size of your church congregation. Your real power is not even in how many revivals you preach or seminars you teach. Your real power is in your relationship with the Lord.

Samson's strength did not exist purely because of his stature or his workout regime. Samson's strength was clearly in his Nazarite vows. He had pledged himself to God. It was his relationship that made him what and who he was. When Samson's behavior and decisions were in question, his relationship with the Lord brought him out of every trial victorious. However, when he betrayed the sanctity of that relationship with Delilah he became delinquent in his loyalty to God and lost the source of his strength. That strength was the one thing God had given him that separated him from every other man.

It is your call that separates you from every other person under the sun. If you allow the betrayal of temporary satisfaction to lure you away from your call and commission, it will be as devastating for you as it was for Samson. Samson fell in love with someone who was only truly after his hair, the very thing, which represented his relationship with God. Satan still commissions Delilah's to come after our hair. If you have been in and made these mistakes, one thing reigns very clear and true; Samson's

hair did grow back. He did redevelop his relationship with the Lord. He gained his strength back so that at his death, he honored God more than in his life.

In conclusion, to everyone who was able to finish these sessions that even though Samson died his ministry and assignment lived on. The Samson in you must die so that the ministry of God has given you can go free. You will glorify God more in this death than you have in all the life of this struggle. God is willing to let your hair grow back! Dear God, we give thanks for every pastor, leader, officer, and teacher, who struggles with infidelity. Thank you for the testimony you are building for their lives and their ministries. Use this time as a time of healing and restoration in their lives. Deliver them from their Delilah and allow their hair to grow back. Restore the joy of their salvation. Cleanse them and renew them as you have me. Allow them to understand that you can and you will bring them into their place and their season. Speak blessings upon marriages, families, finances, and health.

Dear God, prayer, and hospitality also extend for Delilah. Deliver her from that which shackles her. Allow her to know that she is just as much a vessel as he is. Use her to minister to the masses of other women who have traveled the lonely road of the other woman. Grant her the desire of her heart. A real relationship with a real man even if for now it can only be Jesus.

Amen!!

Lesson 7: Fighting Flesh

This session will start with a word that we need to embrace. The word is transparency. To be transparent means to be totally see through and exposed. In order for

this workshop to do what it is designed to do we are going to have to be transparent. This exercise in transparency will start with a confession. The confession is, Manhood Is Extremely Difficult To Manage!!! It is not difficult because of what works against us, but manhood is difficult because of what works in us. There are things that work in us that challenge our very essence as Men of God. Society would have us to focus on those things that are external, but the war of manhood is waged in our hearts and in our heads. The enemy understands that if we get a handle on what it is we have been created to be, we will be virtually unstoppable as it relates to the will of God for our lives. Therefore, he cripples us with complacency, indifference, ego, and machismo. The things that we have going on inside of us are not things that emanate from the Spirit. These are things that emanate from the flesh.

Definitions

Flesh (sarx) - The sensuous nature of man, "the animal nature": of sexual desire, John 1:13. A living creature. sarx, when either expressly or tacitly opposed to pneuma (tou Theou), has an ethical sense and denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God.

Spirit (pneuma) the spirit, i. e., the vital principle by which the body is animated; a human soul that has left the body Heb 12:23. A spirit higher than man, but lower than God, i. e. an angel: plural Heb 1:14. The spiritual nature of Christ, higher than the highest angels, close to God and most intimately united to him (in doctrinal phraseology the divine nature of Christ): 1 Ti 3:16. The Scriptures also ascribe a pneuma to God, i. e., God's power and agency universally, the disposition or influence which fills and governs the soul of anyone; the efficient source of any power, affection, emotion, desire, 2 Co 12:18.

These two represent the extremes of our existence. We are always either functioning in one or the other, but never both at once. How we flow and function as relates to the Spirit and the flesh will determine for us where we land in God. This is

important to grasp because we are not just men, but we are Men of God. We come from God (Gn 2:7), we represent God (1 Pt 2:9), we are called of God (1 Pt 2:9), and we are fashioned after God (Gn 1:26).

These are the things that make us Spirit. Therefore, when we consider our life we are not human beings that have spiritual moments with God; but we are Spirit beings that are having a human moment in our flesh. The enemy of the Spirit is flesh. This is made clear to us in Paul's description of what is going on inside of us even though we have accepted Christ as our personal savior in Romans chapter 7. We will now explore Romans 7 and see if we can find ourselves in the text, Romans 7:5-21.

- While in flesh the workings of sin bring death.
- Because of the fulfillment of Christ we are not living law, but spirit.
- The law of God exposes sin.
- Sin produces wild behavior and living.
- Sin kills my kingdom potential.
- Sin deceives me, it tricks me, and it's killing me.
- The law is spiritual and good, but I can't live up to it. I keep falling.
- I feel schizophrenic. What I want to do I can't do. What I don't want to do I do.
- I know what's right, but I can't perform it.
- When I would do good evil is always present with me.

To explain further, we will use the work of Sigmund Freud. Freud became most famous for his work in psychoanalytic theory on the Regions of The Mind. Freud believed that the mind worked on three distinct levels. Id, Ego, Super-Ego.⁵⁹

- Id – A seething pot of raw desires. “I got to have it and I got to have it now.”
- Super-Ego – The preferred version of my moral make-up. The idealistic version of me in every situation.
- Ego – The place we end up at. The place we gain balance. Survival.

Freud believed that between conscious, subconscious, and unconscious these regions always warred within us trying to get what they believed was needful. Therefore, we could say that the Id is flesh. The Super-Ego is Spirit. The Ego is people in the middle trying to make each decision the right decision.

The flesh is always envious of the Spirit. That is why the flesh is usually loudest when the Spirit is enjoying itself. Flesh loves to make fun of our faith (Gn 21:9). This is why it is important for us to know and understand our flesh.

What Does Your Flesh Crave???

- Women
- Sex
- Weed
- Food
- Money
- Attention
- Cars
- Clothes
- Alcohol
- Popularity

⁵⁹Jess Feist, *Theories of Personality*, Third Edition (Fort Worth, TX, 1994), 37.

- Strippers
- Pornography
- Vengeance
- Power
- Control

Have you gotten to a place in your life where your flesh controls your destiny, or does your destiny have control over your flesh? Religion teaches us to ignore and avoid these very real feelings....but how?

- If I want her, I want her!!!!
- If I like drinking, I like drinking!!!!
- If she's fine, she's fine!!!!
- If I'm addicted, I'm addicted!!!

We have been taught to ignore who we are and act like we are supposed to be. All this does is create tension and dishonesty for the people we love and ourselves. We have learned to become who we are. Most of us in this room are not our true selves; we are who we have learned to be. We became ashamed of us very early. We feared showing ourselves very early. We have become what we were taught to be.

The problem with this is the real us will come out. Who we really are will show up because we can't hide self forever. We always talk about it in Bible study but it is true, we must rid ourselves of the two dynamics of public self and private self. We must move to simply being self.

- So what your wife doesn't know, you still like her.
- So what nobody saw you, you still did it.
- So what you're in the closet, you're still gay.

These are the things we must confront if we truly desire to fight flesh.

Fighting Flesh

If we are going to fight flesh there are three things that must take place.

1. My flesh must be Addressed. (Here's what I crave)
2. My flesh must be Neutralized. (Here's what I need)
3. My fleshly craving must be Eradicated. (Here's what I'm going to do)

The toughest part of this workshop is accepting that you cannot conquer your flesh with deception. It will take honesty with yourself and with your loved one, wife, woman, family etc. We are all afraid of these moments, but the truth of the matter is if love cannot be given when needed, then genuine love will not be given at all. If you cannot receive love when you are struggling and all messed up, can you will not receive genuine love at all. If we had people in our lives that we felt confident talking to, we probably would not have stayed silent so long allowing a craving to become a habit, lifestyle, addiction, or relationship.

Once we have gotten rid of the issues that have held us in denial, we should not try to fool ourselves. If you break up with one, another one is coming. If you go to rehab once, you could possibly go again. You completed counseling this time, but will you go back again? We have to ask God to fill us after we empty everything out. To remain empty is dangerous because now we are vulnerable to become full again of the same things that tricked us initially.

The way He fills us is we must become yielded to what it is the Lord has for us. Once yielded to that we should then pursue that which God has given us both vigorously

and vehemently. The truth of this testimony is that we may never be delivered from what we crave. We may take our struggles to the grave with us, but we can have victory over those things we struggle with. We can be men of honor!!!!

- Men of Honor love the Lord.
- Men of Honor love their families.
- Men of Honor cherish friendships.
- Men of Honor address their faults.
- Men of Honor own their failures.
- Men of Honor strive for success.
- Men of Honor believe victory for themselves and everyone connected to them.
- Men of Honor pour into other men.

Lesson 8: You May Need Some Help

The Church of Jesus Christ is a microcosm. Microcosm—a little world; especially: the human race or human nature seen as an epitome of the world or the universe: a community or other unity that is an epitome of a larger unity. Having then this definition in mind we can collectively understand a microcosm to be a smaller version of society. Therefore, when we say, “the Church of Jesus Christ is a microcosm” we are actually saying that everything that is in the larger society is also represented in church. In short, whatever is in the society is in your local congregation as well. This is not just true of the positive aspects of the society, but this is also true of the negative aspects of the society. If it is in the society, it is in the church, because the church is a microcosm.

Moving forward with this understanding we should further be aware of the fact that people bring themselves to church. They do not bring representatives!!! When we come to worship we are coming to worship with all the stuff we have picked up along the way in life. Some of these things have happened to us and have affected us recently, but a great deal has happened to us ages ago. These things do not just impact how we live our lives from day to day, but to a great degree they define our worship experience with the Lord.

For many years, the church has ignored this reality and taught our parishioners to grin and bear it. This concept has left us dysfunctional and powerless in a society that really needs to see the love of Jesus Christ at work. Without any real healing or any real application of scripture to our very real issues it leaves the Body of Christ looking at the very least hypercritical to a world that is in need. There is a level of pain that comes from life that requires more than just let's pray about it; sometimes we need real counsel to get us through whatever it is we are facing. Counseling is that avenue we have to help the saints' sort out issues as they continue to move towards destiny.

We call it Christian Counseling because we are deliberately going to allow our faith to show as we discuss very real issues. A Christian counselor will lead with their faith. To do this is necessary to understand counseling techniques and strategies; we must also know and believe the principles of God's word and be able to show those we help how to apply these principles strategically and effectively to the issues that they are sorting out along their way. Counseling is not just popular; it is biblical. Here is a list of some of the people in scripture who had to attend counseling to make their appointment with destiny.

- Lot
- Abraham
- Moses
- Esther
- Barack
- Saul
- Samuel
- Ruth
- The Widow of Zarephath
- Saul
- Solomon
- Peter
- James
- Paul
- Timothy

The most enlightening thing about this list is that these that persons were only able to maximize their potential after they received counseling. Imagine how many more names we could add to this list of success stories once they received counseling.

Counseling is not just good, counseling has been ordained by God to help his people make proper decisions that will help them on their journey. It is very important that we receive training so that we can function in a way that is both pleasing to God and healthy for the people of God.

There is no possible way to have a successful ministry without someone being

trained in counseling. There is no way to have a spiritually, emotionally, socially, and mentally healthy church without someone being trained in counseling. If we do not address the very real issues that find their way into the church we will simply perpetuate the hypocrisy.

Exercise One

Partner up with the person at your table and put together a list of the top 10 issues people may need counseling for in today's church population. On a separate piece of paper write down the pros and cons for them if they receive counseling versus them not receiving counseling.

The Necessary Credentials for Christian Counseling

1. Ye Must Be Born Again
2. You Must Be Sensitive to the Human Condition
3. You Must Be Able to Show Empathy
4. You Must Be Able to Exercise Confidentiality
5. You Must Be Aware of the Times
6. You Must Understand the Culture You Are Counseling (Subcultures)
7. You Must Be Ethical
8. You Must Be Legal
9. You Must Be Honest
10. You Must Be Sure

As we entered this particular session today we started by asking the question, "Why Counseling???" When ministry began for me over twenty years ago, formal

training in theology was not present. All scriptural knowledge was gained through various childhood teachers and pastors over the years. Formal theological training was not received five to six years into my pastorate. While preaching and teaching were adequate, a consistent level of ministry effectiveness was not attained until training in pastoral care became real and necessary. Counseling made ministry Christ Centered and Ministerial.

Lesson 9: Back to Basics

Ministerial development is a very laborious and involved process. To say that it is frustrating is an understatement. The gap between licensure and fruition is usually a very large gap and ambiguity is oftentimes the state that we find ourselves in. In these sessions we focused on this very real dynamic and somehow bring you to a place of both resolve and direction. We want to use these sessions to help you discover your ministry. We want to focus on who and what the Lord has made you and push you the path that will satisfy all the ambitions and drives you have for the Lord and for yourself. Many times, we over spiritualize this part of the ministerial development process. We make this particular place about a whole lot of spiritual vernacular and other worldly language, when in fact it's as simple as who you are and what you prefer. God is such a strategist and genius when it comes to us in ministry that He does not make it difficult for us to find what our niche is. For many of us it is just difficult to accept what our niche is.

Finding the niche is easy. It only involves knowing yourself and identifying those things that are important to you. These things are what we call your passion. You should never want to function anywhere in life that does not involve you pursuing your passion. Your passions are the things you love to be involved with, care about, or that make a

huge difference to you. If your passions unengaged, you not just be unhappy in ministry, you will also be unhappy in life. Passions are the very things that make life interesting for us. They are so much a part of us that if ignored we will find ourselves merely going through the motions rather than setting things in motion.

It should be clear by now that this class is about identifying and nurturing our passions. It is upon the identification and nurturing of the passions that we will begin to develop ministry that is meaningful for us to participate in and that will be effective for the body of Christ. If what you are doing does not really mean much to you then it will not mean much to the people you are offering it to. Please remember, it is true that only what you do for Christ will last. However, only what matters to you is for Christ. Christ has never accepted empty and meaningless gestures as ministry. Christ has never been in the business of accepting our busywork as ministry. Christ fills us with passion and we are to function in that passion for him. We must produce ministry that is both glorifying and edifying to the Body of Christ. This is the focus of our last three meetings. As we conclude this session consider this question: Who were you the last time you looked?

Lesson 10: Move Out of Your Way

You are allowing you to get away from you. This means much of our life is about the Grind. In other words, much of our life is about the obligations we must fulfill in order to survive. We have to go to school, we have to go to work, we have to raise our children, and we have to pay our bills. These things constitute the Grind. If we are not careful, church can become another item on our Grind List; Going to Bible Study, making rehearsal, and consecration prayer. These things can become an extension of your regular Grind. If this happens the possibility of you remaining effective in what you are

doing is slim to none. It does not really matter how much you are doing, what you are doing is merely surviving rather than thriving in what it is you were born to do. You have developed a passionless existence.

Having a passionless existence is a very dangerous thing because it produces boredom and dissatisfaction. When we become bored and dissatisfied we begin to look for excitement and significance in all the wrong places. We begin to develop habits instead of purpose. When one develops a habit, they are merely fixating on a behavior that helps them pass time comfortably. Habits produce nothing and waste a significant amount of time. To the contrary, when a person develops purpose everything that is done is moving towards a particular end or deliberate goal.

When we are dissatisfied and disgruntled we are looking for things to preoccupy us rather than things that push us towards our goal. Here are some things to consider....

- How many relationships have you formed because you were bored?
- How much weight have you gained because you were bored?
- How much time have you wasted passing the time instead redeeming it?
- How much money have you spent because you were bored?

It is a fact that when we are simply passing through life without any passion we tend to develop habits instead of purpose. In this next section, we will identify the things we are passionate about and think of ways to execute that passion in ministry. We should remember that ministry does not just mean Church, but ministry means any endeavor that furthers the Kingdom.

You will continue in frustration if you only look to do ministry in the church.

When Paul writes to Timothy in his epistle to him he tells him that along with preaching he's going to have to make full proof of his ministry. In other words, Timothy is going to have to develop something that keeps him motivated as a servant of the Lord for the times when he is not preaching or teaching. He must learn how to serve the people of God. Ministry is not far removed from us at all. The key is to find out what you love to do, that is your passion. Then, find out what matters to you. That is the purpose. After this you then begin to come up with ways you can both do what you love in a way that matters and help the people of God. Once done, you are officially engaged in ministry. As we proceed to the next section, we should note that ministry ought to have the following for its characteristics.

Ministry Ought To Be Centered In

- Relevant
- Engaging
- Appealing
- Love

Ministry should not just be fulfilling for those who are receiving it, but it ought to be just as fulfilling for those who are offering it. It is very important that we are not caught up in the Lord's work that we forget we work for the Lord. Working for the Lord within the passions that He has placed in you should be some of the most rewarding work a person will ever do.

Lesson 11: Is This Really You

There has to be at least one thing you really love doing. The majority of us will have several of these things. I need you to take about five minutes and put in numerical order the things you have a passion for. These things do not have to be religious or secular; they simply need to be the things you are most passionate about. In other words, do not go deep on me right here. If you like fashion fine, if you like singing fine, if you like long walks in the woods fine. Do not feel pressured to say your passion is seeing souls brought into the fullness of salvation. Hopefully, we all want to see that. Just be real. Please remember that because you do it all the time does not necessarily make it your passion. People do things everyday all day long that they do not have a passion for. A passion could actually be something that you never get a chance to do but if you could you would do it all the time.

My Passion List

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____

Now that you have identified your passion, we must also identify why you love to do this so much. We must be careful not to facilitate a dysfunction in ministry. There are some things we can develop a passion for that the root or foundation of is not healthy, holy, or pure. We must always make certain that our ministerial agendas never feed some wayward desire that we have on the inside. So, take a few moments and write in parenthesis next to each item on your passion list why it is you love to do that particular thing so much.

Lesson 12: This is Who I am and This is What I Do

Now that you have identified your passion we have to ask the question what is it in life, society, work, your family, or the world you would change immediately if you could. What is it that bothers you so much that you feel a need to affect it as soon as possible? What is the issue that has become a burden for you? It is actually on your mind all the time. When you identify this, you have identified your purpose. This lingering irritating feeling is in fact your purpose. It is what the Lord is calling you to. You will not feel like any progress is made in your life until you become engaged in working on this.

We should note that to work on it does not mean that you have to come up with a ministry name and a tax identification number. It does not even mean that you have to start your own ministry. It only means, that this is the area you need to focus on so that your calling will have meaning for you. Assisting someone else with similar purpose may actually fulfill you. The idea is, if you are not working on your purpose then what is the point?

Now that you have identified both passion and purpose a marriage needs to take

place. There must be a marriage between your passion and your purpose. These two must meet to become your ministry. Remember this formula: passion plus purpose equals ministry, or $P+P=M$.

How do we bring these two together? Is there something already established that will allow us to function in this equation, or will we have to create something or collaborate with someone to fulfill what God has given me to do? Let us take a few minutes to think of some creative ways to bring your passion into partnership with your purpose. Brainstorm for a few moments and see what the Lord will birth in you. One or some of you all are exactly ONE IDEA AWAY from becoming the next millionaire. But you have to bring your passion into partnership with purpose. After that, it only takes constant planning and consistent hard work. God will do the rest.

As your shepherd, you are challenged to not let another year go by without accessing these things in your life. You are challenged you to begin to work on these things immediately so that you will begin to make a difference in the Kingdom. The Kingdom is not the Church; the Kingdom is what the Church occupies outside of the Church. Ministry can be defined as what we occupy outside of the Church that is used for the edification of those who make up the Church.

CHAPTER SIX

SUMMARY, RECOMMENATIONS AND CONCLUSIONS

The work of the ministry is very difficult and dirty work. It is very possible within that work to begin to feel unnoticed, unloved, and unappreciated. It is in that very murky place of vulnerability that the subjects of this work found themselves.

The first observation that must be made from this work is that a forum must be created where those feeling vulnerable can come and speak of their vulnerabilities before they exploit them. Michael Todd Wilson speaks of the necessity of pastors having a place to come and share when they feel that their needs are not being met.⁶⁰

In the sessions, progress was made because a safe environment was established that would not judge but challenge behaviors that fell outside behavior unbecoming a Christian and the standard of ministry that has been set in scripture. In that environment was also accountability. The group selected for this work was comprised of individuals who were all familiar with each other. While they were not all close or best friends, familiarity allowed them to be able to relax and share. They were familiar with both the group and the facilitator and felt safe to share. It was in sharing that accountability began

⁶⁰Michael Todd Wilson and Brad Hoffman, *Preventing Ministry Failure: A Shepherd Care Guide for Pastors, Ministers and Other Caregivers* (Downers Grove, IL: InterVarsity Press, 2007), 18.

to develop. As participants began to share their faults and challenges, hopes and goals followed very closely thereafter.

The accountability in the group was not so much the policing of biblical mandate and sinful desires. The accountability became one brother making another brother accountable for the hopes and goals that had been verbalized in previous sessions. The participants in the group began to hold each other accountable to the things they wanted to accomplish. The goals became shared goals. The fulfillment of these goals became the motivation of the entire group and brought the group from familiarity to bonding.

At the outset of our work, pastors felt isolated in their circumstances. Finding out they were not alone helped the participants become open to dialogue and treatment. As each pastor shared, it created a sense of humanity rather than failed deity in the room. Because the failure was common, it allowed the participants to see each other as people. Research has shown that this is crucial to having breakthroughs on issues of failure and sin. The misconduct must be viewed as mistakes and not attached to personality, position, or character.⁶¹

If the desired end is a healthy leader and not simply a punished one, the quest must be for more than just reinstatement to a position. The quest must be about repentance and renewal between the pastor and God. Healing must first take place within the person who desires to be restored. They must seek God for renewal with their whole heart.⁶² This part is crucial for the restoration of purpose. If a person is not restored, their

⁶¹Andre Sung Park, *From Hurt to Healing: A Theology of the Wounded* (Nashville, TN: Abingdon Press, 2004), 87.

⁶²Brad Long and Cindy Strickler, *Let Jesus Heal your Hidden wounds: Cooperating with the Holy Spirit in Healing Ministry* (Grand Rapids, MI: Chosen Books, 2001), 29.

purpose cannot truly be restored. This becomes the danger of putting emotionally and spiritually crippled people back in positions that have not healed. If a person's position and marriage has scarred them, leaving them feeling abandoned and alone, it does not justify misconduct as an only means of dealing with those hurts. If those persons are not truly restored to health and wholeness, they cannot execute the position they have been charged to execute. They will be constantly haunted by failure; whether actual, imminent, or perceived, because of what they know concerning what they do. Research indicates that:

- 25% of pastors have been forced out of or fired by their ministry at least once.
- 90% of pastors feel inadequately trained to cope with ministry demands.
- 80% of pastors believe that pastoral ministry affects their family negatively.
- 45% of pastors say they experience depression or burnout and need a leave.
- 20% of pastors admit to having an affair while in ministry.
- 37% of pastors admit to internet pornography as a current struggle.
- 70% of pastors do not have someone they consider a close friend.⁶³

While most pastors do not have these statistics readily available to them, they can feel the pressure of each of these statistical realities on a daily basis. These pressures can cause them to breach their pastoral duties without knowing it. The simplest form starts with making bad appointments to ministerial positions.⁶⁴ This is what makes the group so important for the pastor who is struggling to maintain ministry or hide their failure.

⁶³Wilson and Hoffman, *Preventing Ministry Failure*, 16.

⁶⁴"A Quick Question About Clergy Sexual Misconduct, accessed July 24, 2014, http://hirr.harsten.edu/research/quick_question18.html.

The next thing that is deemed imperative from this study was reeducation. It is of paramount importance to teach pastors who have fallen how to get up. Not necessarily getting back into the pulpit, but getting back up on their journey with Christ as a believer. It is necessary for every pastor to receive individual counseling or at the very least, participate in a group. Not simply a group of pastors, but a group of brothers who happen to be pastors trying to live out their faith daily. The group should represent the common thread of ministerial success and facilitated by someone who has experienced the pains of ministerial failure. It is not necessary for the facilitator to have failed in every area, but at least in some area. This is to assure apathy to all those who are engaged in the group process. The facilitator should be trained in counseling. The purpose of a trained counselor is to ensure the group begins a process of confession that leads to restoration and the transformation of unbecoming behavior and not settle into a comfortable rap session.

Finally there must be a group covenant that is developed by the group. It is recommended that this group covenant be developed and modeled after the United Methodist Church Handbook for Clergy Sexual Misconduct. The handbook is thorough, practical, and biblical. It is recommendation that every independent Church use this handbook as their model for developing a similar policy within their church. It is also recommended that pastors participating in a group dynamic develop a personal standard for themselves that emerges from the United Methodist Handbook.

Currently I am a Bishop in the Kingdom Connection Fellowship International. My responsibility is to oversee the College of Elders and Ministers. My chief duty is to make certain that ministers and elders are trained practically and theologically for ministry. It is

the intent of this project to present this work to be adopted by the reformation as its standard for dealing with the issue of infidelity and adultery.

It is also the intent of this project to educate ministers and elders at the beginning of their ministry so that the history of the Independent Black Church and the Black male pastor can begin to change. This work will be shared with every senior pastor in the fellowship.

To date, the fellowship has ninety-two churches in its reformation. It is the intent of this project to get this information into the hands of each pastor in the reformation immediately. From there, the plan of implementation will be to offer workshops of restoration to pastors who have fallen to infidelity and adultery. The final phase of this project is continued accountability. Accountability cannot be to rules and regulations of a particular church or denomination, accountability must be to the purpose, and goals set forth by pastor who has fallen. People who have a desire for a renewed heart can only establish accountability. Therefore, a part of the group dynamic is the perpetual communication with at least two or three people from the group.

The participant must be reminded that Delilah will always be after his hair and that Satan will always be looking to sift him as wheat. It has been thousands of years and the game plan is still the same for the enemy. This is one method of fighting back an aged old problem within the Black Church. As the pastor remains aware of himself, he must also remain aware of his vulnerabilities. By being aware of your vulnerabilities will minimize the possibility of repeating past behaviors by implementing new strategies that have been learned and developed through a year of group dynamic and personal development.

It is recommended that the process be fully executed as prescribed. There is no quick fix to this issue. Usually, pastors' who get into the predicament of infidelity and adultery took some time. It did not occur overnight. As mentioned in the foundational section, failure is a process.

With Peter it was the slow process of sifting. With Samson it was the slow process of relationship deterioration. Either way, they both happened over time. The critical application of this project is to develop a structured process to unlearn on purpose what panic and dismay taught you with improvisation. If it took a while to fail it may take a while to get up. But once you are up...you will be up.

A full year is necessary to learn the information and apply it within the ministry, while developing relationships that will sustain a commitment to God for years to come. When a person fails, they usually do so because they were committed to something or someone that would produce failure. If the process is to be successfully reversed, there must be a period where an antithetical commitment is made to something that will produce the inverse of what the initial commitment produced.

Similar to people becoming addicted to people and sex, the same holds true to becoming disciplined by standards and purpose. Usually the discipline needed to offset failure from addiction will not occur in a weekend workshop. Therefore, the people who participate in this group dynamic must be mandated or strongly compelled to do so. This process must be connected to consequences. For example, to miss a session is to miss a week's pay and to miss an assignment is to go a month longer, demoted from the position of senior pastor.

Preachers who fall to adultery and infidelity will not get serious about their

recovery until the people who give them their positions demand that they do. If there is no accountability in the pews then there can be no accountability in the pulpit. If there is no accountability in the pulpit then there can be no accountability in the pews. This has to work on both ends or it will not work at all.

APPENDIX A
LESSON PLANS

Sobering Up

Lesson 1

Lesson Plan

Goal: The Goal of this lesson is to get the participant to become aware of the gravity of their situation in the affair or the inappropriate relationship. After doing this the participant will begin to focus on channeling all efforts into their marriage through unconditional love.

Objectives:

1. Identify your personal role in the relationship going bad and how it contributes to the infidelity.
2. Acknowledge communicational shortcomings.
3. Reestablish love in the relationship that is premised in bible principle. (Ephesians 5)
4. Exercise that love daily in the relationship.

Recommendations: Read The Five Love Languages by Gary Chapman and develop an exhaustive bible study on marriage premised in Ephesians 5.

Lesson 2

Remember Bud

Lesson Plan

Goal: The goal of this lesson is to confront the participant with the reality of risk. It is to show them that each time they engage in the adultery or the infidelity they are gambling with their ministry and in fact their lives. This will be done through sharing an actual situation by way of scenario.

Objectives:

1. Confront participants with process of becoming involved with infidelity and adultery.
2. Expose participants to justifications used to continue in these relationships.
3. Compare potential damages between the participants and the persons they are involved with.
4. Establish biblical continuity through the use of scripture. (Judges 16)
5. Assess the potential and existing damage...determine its worth.

Recommendations: Develop an in depth bible study on Samson and Delilah. Begin self-examination on the possibility of starting over and relocation after being caught. Ask the question to yourself, "What would happen to everyone if I got caught???"

Lesson 3

The Hard Goodbye

Lesson Plan

Goal: The goal of this lesson is to get the participant to sever the inappropriate relationship that he is involved in. The scriptural basis for this lesson is Philippians 3:13-14.

Objectives:

1. Convince the participant that the inappropriate relationship is not needed.
2. Assist the participant with developing an exit strategy that is brief and responsible.
3. Establish definite boundaries for the participant with the person he was involved with.

Recommendations: Keep a daily journal on the difficulty of not contacting or visiting in any way the person that the participant has been involved with.

Lesson 4

Revive Me Again

Lesson Plan

Goal: To begin a process of restoration in the life of the participant that will hopefully include his wife and family. This type of relationship is exhausting and the breakup can be emotionally challenging to say the least. This lesson will also address the reality of spiritual depletion. This lesson is premised in the Gospel of Mark chapter 5.

Objectives:

1. Confess the stress of the extra relationship.
2. Admit the delinquency it has caused from both duty and devotion.
3. Explore the feelings of being trapped and helpless in the infidelity

Recommendations: To declare a personal time of fasting and prayer for the participant. The participant should invite his spouse to join him in this time of consecration. During this time enumerate all of the productive disciplines and behaviors that the relationship has either challenged or completely broken. These are the items that should be submitted in prayer.

Lesson 5

Holiness is Hard

Lesson Plan

Goal: The Goal of this lesson is to demystify the notion of “holiness” in Christianity and make it both desirable and attainable for the participant. This is necessary so that remaining focused on marriage and the work of the ministry does not seem like punishment or consequences for bad behavior, but more so a choice that honors God and brings his favor into the participants life and family. The scriptural reference for this lesson is Exodus chapter 3. Also used in this lesson is the DSM-IV.

Objectives:

1. Confess the fun the participant had in the sin committed.
2. Explore why the sin was so appealing to the participant.
3. Identify the emotional and spiritual unhealthiness.
4. Discuss the ramifications of choosing holiness from the woman involved.
5. Repent. (turn from the situation that put you in this place)

Recommendations: Begin now to deliberately nurture your marriage. Ignore the threats and tantrums that will come from the old relationship as an attempt to engage communicating again. Stay in the moment of every endeavor that the woman will be involved in. Focus on your family first and then your work.

Lesson 6

Funny How Time Flies

Lesson Plan

Goal: The goal of this lesson is to make the amount of time wasted in the relationship both calculable and real for the participant. The participant must be able to see what may have been either sabotaged or forfeited because they were engaged in infidelity. After this is done the goal is redeeming that time that has been wasted. The scriptural reference for this lesson is Judges Chapter 16.

Objectives:

1. Calculate and compare hours spent with her verses hours spent with family or in prayer and study.
2. List the personal goals that were set for your life during this time that have been missed and/or delayed because of the infidelity.
3. Become accountable to the people you live with and the people you work with.
4. Re-launch the goals and ambitions that have not been met and go after them.

Recommendations: The participant should develop a strict schedule for all aspects of his life. Because time has exploited the participant, the participant must bring time into subjection to both his family and his work. Schedule everything!!! A strict schedule will produce accountability and reduce the opportunity for idle time.

Lesson 7

Fighting Flesh

Lesson Plan

Goal: The Goal of this lesson is to make the participant aware of the constant battle that exist between the spirit and the flesh. In making the participant aware of this dichotomy also allow him to see the possibility that exists to bring the flesh into subjection to the spirit. Romans 7 is scriptural reference for this lesson.

Objectives:

1. Establish an environment of transparency for the participants.
2. Define flesh and spirit and compare and contrast the two.
3. Explore the duality of existence for the participant.
4. Establish self-honesty and disclosure.
5. Confess the fleshly desires that are constant.
6. List the spiritual attributes that are desirable for you to have.

Recommendations: Research Romans 7 and prepare both a sermon and a bible study series on it that will address both the flesh and the spirit. Schedule teaching the series or preaching the sermon in the near future.

Lesson 8

You May Need Some Help

Lesson Plan

Goal: The goal of this lesson is to share the importance of every pastor having a counselor to discuss the various aspects of their life at all times.

Objectives:

1. Define Christian counseling vs. secular counseling.
2. Share biblical examples of counseling in scripture.
3. Supply a list of qualified counselors in the area.

Recommendations: Secure a counselor.

Lesson 9

Back to Basics

Lesson Plan

Goal: The goal of this lesson is to rediscover effective ministry. To help the participants as a rediscovery to ministry identify those things that once made them both fulfilled and passionate about the work of the ministry. The scriptural reference for this lesson is II Timothy chapter 4.

Objectives:

1. Address the responsibilities and duties that made life boring and unfulfilling.
2. Identify and develop a passion list.
3. Develop ministerial programming and efforts around that passion(s).
4. Open the passionate pursuit to your family and the church.

Recommendation: Have church wide workshop entitled “Making Ministry New Again”. Use this time to develop meaningful ministry that matters to everyone...including your wife and family.

Lesson 10

Is This Really You

Lesson Plan

Goal: This goal is to humanize the daily existence of the participant. This is necessary to make certain that the participant does not become neglected of self and lost again in another infidelity relationship.

Objectives:

1. Make a Passion List.
2. Model the Passion List.
3. Manage the Passion List.

Recommendations: The passion list must be things the participant loves to do. They can be secular or spiritual. The idea is to not neglect these things daily so that bad behavior is not justified as compensation for suffering.

Lesson 11

This is Who I Am...This is What I Do

Lesson Plan

Goal: The goal of this lesson is to move the participant into what is their purpose. To use the last lesson and this lesson combined to teach the participant that passion plus purpose equals ministry. $P+P=M$.

Objectives:

1. Identify the things you would like to be a change agent for.
2. Develop those things in a list in order of importance to you.
3. Locate opportunities to function in this area.
4. Build and launch ways to impact this area.

Recommendations: This area that you desire to change is in fact your purpose. Your passion plus your purpose is the equation for ministry. We should never confuse having church with authentic ministry. Church is religion and ministry is relational. Religion will always become boring without relationships. Develop a way to have a workshop for your church so that people are flowing in passion and purpose.

APPENDIX B

CONSENT FORM

CONSENT FORM

This letter is to verify that I am a senior pastor actively serving in that capacity and that I have also been licensed and ordained by Kenneth Paramore. He is my father in ministry. I have consented to him using me and my information gathered through research, and group participation for his Doctor of Ministry project at United Theological Seminary, Dayton Ohio. Pastor Paramore has assured me that my information shared and my church affiliation will be kept confidential and anonymous.

PARTICIPANT

DATE

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